

The Baptist Record.

"THY, KINGDOM COME"

OLD SERIES, VOL. XXXVIII

JACKSON, MISSISSIPPI, AUGUST 17, 1916

NEW SERIES, VOL. XVIII, NO. 33

Rev. D. J. Miley was assisted last week in a good meeting at Rock Bluff by Rev. Bryan Simmons.

W. S. Allen is assisting this week Brother J. M. Steen at Hopewell and next week at Mountain Creek, Rankin county. This is familiar ground to him.

Rev. Zeno Wall, pastor at Clinton, is spending his vacation on his native heath in North Carolina, giving part of his time to Ridgecrest and Asheville.

Glad to greet Rev. E. W. Spencer, who is up after a severe spell of sickness. His son, Rev. Lee B. Spencer, is out of quarantine, after a light attack of diphtheria.

Just as we expected, the women outran the rest of us in paying their part of the foreign mission debt. They were asked for \$2,000 in Mississippi and went \$112.98 over it. Congratulations!

Brother J. P. Hemby reports a great meeting at Macedonia, Lincoln county, August 6-10. Brother R. H. Purser preached. Eighteen were baptized, one restored, and one received by letter.

Rev. M. L. Lennon, of Burnt Prairie, Ill., is holding a meeting at Sulphur Springs church, near Fulton, Miss. He is a former Mississippian and might be brought back home. He could help in other meetings; address him at Fulton.

Rev. B. B. Coke, of High Point, assisted Pastor J. H. Hooks at Hickory Grove last week in a meeting. There were eleven for baptism, and the older members built up in the faith. The church here has made much progress in the last year.

The Baptist women of Georgia publish a monthly magazine in the interest of their work. Owing to the high cost of paper, they are now considering the discontinuance of it and the use of the Index instead, which is the regular organ of Georgia Baptists.

Editor Folk, of the Baptist and Reflector, says he has editorials canned for many issues ahead. Some of us poor mortals have to burn the wind as well as much oil by night to make the paper go week by week. Writing on trains or most anywhere becomes our pastime as we go from place to place.

Mrs. Mary Eager Joiner has recently begun her labor as field worker for the W. M. U. of New Mexico. She is a sister of the Eagers, who are well known in Mississippi, and was with her husband a missionary for several years in China. We congratulate the New Mexico sisters in securing her for this office.

The road is now hot with school men, and reports were never so encouraging for our Baptist colleges. President J. L. Johnson was in the office last week in good spirits. Mr. M. P. L. Berry touched base at home Sunday from a long and successful trip in the interest of Hillman. Rev. W. M. Jones is working the Delta for Blue Mountain. President Bryan Simmons writes hopefully about Clarke Memorial, and Dr. B. G. Lowrey is out in the State for Mississippi College. The pride of Baptists in their educational equipment was never better founded.

About fifty ministers and a large number of laymen met in Springfield, Mo., on June 27, from ten or more district associations, to consider what steps should be taken to get into closer affiliation with the Southern Baptist Convention. The consensus of opinion, according to the secretary of the meeting, was almost unanimous against the loose teachings of many Northern Baptist leaders, and often found in the Sunday School literature of the American Baptist Publication Society. A resolution was passed urging the preachers to present faithfully the doctrines of the Baptist faith to the churches and that the churches be faithful to the missionary interests based fundamentally on the New Testament. The churches represented in the conference are all anti-alien-immersion, except one, which was in the doubtful class.—The Standard.

A brother writing of the Billy Sunday meeting in Kansas City, says: "Quite a few Jews have accepted Christ during the campaign, but as yet not a conspicuous number. But what is giving Christian hearts great joy is the number of Christian Scientists who have come down a real trail, and shaken a real hand in acceptance of a blood atonement for real, acknowledged sin. So far we have heard of no practitioners or long and deeply rooted adherents having come, but such vast numbers (there are seven Scientist 'churches' in Greater Kansas City now) have been of recent years falling victims to this insidious rehabilitation of Buddhism and sophistry that to see them halt in their mistaken path before it is too late has caused paeans of praise to go up."

The Mississippi College faculty has been improving its time this summer. Prof. Wallace, Professor Sharp and Professor Latimer are taking courses at the University of Chicago. Professor Latimer completed a six-weeks' course in Greek in three weeks, and was given an extra six-weeks' work for the remaining time. This would seem an undesirable reward to a small boy, but not to a professor. He will attain his M. A. degree from the University. Professor Nelson has also been away for special study this summer.

"Missouri," says The Christian Evangelist, "has 4,000 saloons; Kansas none. Missouri spends each year \$24 per capita for liquor; Kansas spends \$1.48. Missouri has ten criminals to every 3,000 population; Kansas has one. Missouri has \$20 per capita in bank deposits; Kansas has \$140; Missouri has \$300 per capita assessed valuation; Kansas has \$1,700. Missouri farmers own one automobile to every 100 farmers; Kansas, twenty. We repeat the question, Does prohibition pay?"

The editor spent five days of last week in a meeting at Crooked Creek, Lawrence county, where Rev. Jack Cranford is the beloved pastor. He saw more pine trees and children than he had seen in a long time. The house was filled with people at every service, morning and afternoon. Twenty were baptized and three others added by letter, two of them coming back from the "Landmarkers." This church has a fine record in producing preachers, the two Culpepers, Buckley, Dale, Batton and Stringer.

Brother T. J. Latimer reports that the New Zion church, near Weir, was blessed with ten new members, nine of whom came for baptism. Rev. J. D. Franks, of Durant, preached.

Rev. J. S. Deaton assisted in a good meeting last week at Silver Creek church, east of Magnolia.

"I haven't an idea!" smiled the youth to the spinster asking the location of State street. "You look it!" was her sharp response.

Dr. M. O. Patterson helped last week in a meeting at Delhi. The church was awakened, but the meeting had to close too soon, on account of Dr. Patterson's engagement elsewhere.

Liquor at Girard, Ala., valued at from \$100,000 to \$300,000 was destroyed by order of the court last Friday. It had been seized under the prohibition law and was poured out. "The earth crieth out unto me because of blood."

The forty-fourth annual session of Blue Mountain College opens on September sixth. Special railroad equipment, train schedules, etc., are being arranged as usual. Those who are interested should write President Lowrey for full information.

That there was need of a State Board to equalize taxes is shown in the information furnished already that in Tishomingo county the average mule is valued at \$151, while in Bolivar the same piece of property is given in at \$57. Publicity will be a great aid to honesty.

Judge Rooney, of Chicago, before whom divorce cases are brought, says that three out of four cases of domestic troubles are due to the fact that they do not attend church. Godliness is profitable not only for the next world, but for this as well.

H. L. Strickland, who has had charge of the Sunday School work in Alabama, under the direction of the State Board, takes work of the same kind under the Sunday School Board of Nashville. His headquarters will be at Birmingham.

The Christian Index in a strong editorial favors the state's taxing church property and denominational school property, including endowment funds. This is done to carry out consistently the Baptist doctrine of separation of church and state. The law in Mississippi, as it seems to us very properly, exempts charitable and religious and educational institutions on the ground, not of ecclesiastical ownership, but for the reason that they are not conducted for profit.

Pastor T. L. Holcomb is planning for a great meeting at Pontotoc to begin the fourth Sunday in August. The preaching will be by Dr. L. R. Scarborough, president of the Southwestern Baptist Theological Seminary at Fort Worth, the singing led by Professor and Mrs. I. E. Reynolds. The meetings will be held in a large tent and nearly all churches and preachers are expected to co-operate.

The editor of the Baptist Messenger, of Oklahoma, announces the organization of a stock company, Book and Publishing Company, with authorized capital of \$10,000. They have now 5,000 subscribers to the paper and \$7,000 in a stock of books and stationery. He is offering \$3,000 in preferred stock, on which it is proposed to pay eight per cent dividend. That sounds very much like some familiar history in Mississippi. They'll make it go in Oklahoma.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

The task now before Mississippi Baptists is State missions.

We are sending out to all the pastors in the State lists containing apportionments for the churches as published in The Baptist Record. We know that every pastor is going to do his dead level best to reach his apportionment.

How great is the guilt of the professing Christian who does nothing for the spread of the gospel in his own State. Entrusted with that which the State needs the most and amply able to perform the glorious service and yet neither obeying nor helping those who are trying to obey the commands of the Lord. Do not be among that number.

A United States Supreme Judge said that no higher type of patriotism can be displayed than that which supplies one's own people with the gospel; and yet how many there are who give themselves in war and in politics for the good of their country and yet do so little for the preached gospel in the same country. The cause of the true patriot is the cause of State missions.

Dr. Truett on State Missions.

In an address before the Baptist State Convention of Texas, Dr. Truett said:

"In 1912 there were in the United States 8,123 fewer baptisms than the year before. There was a decrease in gifts to State missions of \$478,230. There were increases for church expenses, value of church property and educational work. Rhode Island had a net decrease of seven Baptists; Connecticut, of 138, and Maine, of 271. These three states gave relatively and comparatively among the smallest amounts to State missions.

"If we decrease our offerings for State missions, we shall have a decrease of baptisms, which would mean decline and ultimate denominational death. Texas gave almost twice as much to State missions as any other state in the Union; Georgia being next, and Texas and Georgia together baptized 1,000 more people than were baptized in the entire territory of the Northern Baptist Convention. Here we emphasize State missions; there they do not.

"Further examination of the facts prove that no other Baptist institution or department will, or can, supply the place of State missions, or save the denomination from decline when State missions are neglected."

Misinformation.

Miss Lackey received a letter the other day from a lady in Zion Association, which was very startling and surprising in the information which it brought. The writer said:

"Two years ago in May, our associational superintendent, who is a sweet, cultured Christian lady, and whom I love, came and organized a society in our church. I was made president of the society. I very reluctantly consented to do what I could, and this I've tried amidst many difficulties to do.

"We are a country church and widely scattered, and cannot often have a general meeting. We were divided into circles, and they met and did well, till recently. On inquiry and investigation, I find they are all right on local work, but just about dead when it comes to other things.

"Yesterday, after some hesitation, one sister, a leader of one of the circles, told me why. The information had been given by a most reliable person, that all funds were sent to Dr. Lawrence, and then equally divided between churches of all denominations—Presbyterians, Methodists—

just all of them included into one union, and all sharing the benefits.

"I have never dreamed such a thing, and tried to explain that the W. M. S., G. A., R. A., and Sunbeams—all organizations of the Baptist churches—made up the union. But what I might say has little or no weight against the source of information. And I must confess my ignorance, and have come to you frankly and freely, and ask for the truth of the matter.

"The information came from one of our most influential Baptist preachers in this association, and has great weight; and if it is sustained, the women will most certainly rebel against everything but things of a local nature.

"I know you can appreciate my position. I leave it all to you. Hoping to hear from you soon."

Of course, any one who is at all informed with reference to our work knows that the money sent to this office goes to Baptist work and Baptist work only. Among the many things we are opposed to, unionism is one of them. We have no patience with the union idea, and would like to inform the dear sister and the brotherhood in Zion Association that there is not one single cent of money coming into this office that goes into any channel other than direct Baptist work.

Developing a State Mission Conscience.

Conscience is that God-given monitor, that moral sense, which aids us in choosing between right and wrong. But conscience, as used here, means more, and goes further than that. It is not a mere negative influence, which deters us from doing what it points out as wrong, but it is a mighty incentive, impelling us to do what it shows us to be right. "Cease to do evil; learn to do well," are the words of inspiration to one who has an awakened conscience.

A highly developed Christian conscience never stops to count the cost, when it comes to a question of obedience to the Lord. Conscience has driven thousands of men and women to prison and to death. Impelled by conscience, men and women of today leave loved ones, and all the blessings and privileges of a Christian civilization, to tell the story of salvation to the lost nations of earth.

Conscience, however, is not always an infallible guide. After his conversion, Paul, in speaking of his career as a bloody persecutor, said, "I did it in all good conscience, believing I was doing God's service." He was conscientious, but wrong. His conscience was not developed along right lines. There are Christians today who would, perhaps, go to the stake for what they believe, but who make no financial sacrifice to send the truth which they prize so highly to those who do not have it.

Their consciences have been developed as to the duty of holding the truth, but have been sadly neglected as to the equally important obligation to sending it forth. There are others who are deeply interested in some departments of the Lord's work, while they seem totally indifferent in regard to some other object of equal importance. This is a result of lop-sided development.

I do not believe there is any department of our mission work about which we need developed consciences as much as we do in regard to our State mission work. This is due, I think, to two things:

1. State mission work is right here at home. "Is not this the carpenter's son?" was the question that the Nazarenes asked about their fellow townsman. If Jesus had come from far away Babylon, the people would have gone wild over His teaching and His works, but as He was

just a neighborhood boy, nothing great, of course, could be expected of Him.

State missions is the "prophet" which is "not without honor save in his own country." Other people are impressed with the importance of State mission work, while thousands of our own people do not appreciate what it has done for our State. A few weeks ago I told the story of State missions in a church in the western part of the State. The impression was just about that which is made upon the average Baptist congregation. After the service I was approached by an elderly lady, who bore every mark of culture and refinement. She told me she had gone to the Baptist church and had heard the address on State missions. After telling me her name, she said, "I am an Episcopalian, from Connecticut, but I was deeply interested in and thrilled by the story you told tonight, and I want to congratulate you, and the great denomination you represent, upon the important part you have taken in the religious development of your State."

She said conditions down here had been greatly misrepresented in her section, and she was going to tell her people, upon her return, what the Baptists had accomplished in Mississippi through the work of State missions.

An Episcopalian from Connecticut was "greatly interested in" and "thrilled by" the story, simply told, of Baptist achievement in Mississippi, while thousands of our people listen to that story with apparent indifference. Surely, we Baptists of Mississippi need to develop a State mission conscience.

2. Lack of information is another reason why so many of our people do not have State mission consciences.

We cannot have a conscience about anything until we come into possession of information that will convince us of its importance. The Home and Foreign Mission Boards have been issuing books for years containing valuable information about home and foreign missions. These books are used by the Woman's Missionary Societies, and in mission study classes. In this way those who study missions have become informed about home and foreign missions.

"See your country first," is the advice given to the "globe trotters," and it is a very propitious time to offer such advice. "Know your own State first" would be a very sensible slogan for the Baptists of Mississippi, for such knowledge would certainly go far toward the creation of a State mission conscience.

THIS WEEK'S BOOK BARGAINS

The Baptist Record plans to offer each week a list of books at bargain prices. The books will not be sold separately except at the regular prices, but a special "lump sum" price will be quoted on the lot. This week we offer:

"We Would See Jesus," by Geo. W. Truett \$1.00
 "The Mission of Our Nation," by J. F. Love 1.00
 "The Biology of the Cross," by J. Benj. Lawrence75
 "The World's Debt to the Baptists," by J. W. Porter 1.00
 "Dorothy Page," by E. B. Hatcher60

Total \$4.35

All for \$2.50, postage paid.

No orders will be filled unless cash accompanies order.

THE BAPTIST RECORD
 Jackson, Miss.

The man whom the world is honoring today as one who has brought order out of chaos in England, and efficiency into the work of the army is Mr. David Lloyd-George, now secretary of state for war. He has risen from an humble home and station in Wales to serve as chancellor of the exchequer, secretary of munitions and now secretary of war as successor to Kitchener. The three outstanding in Britain since the war began are Kitchener, Roberts and George, the last two Baptists and the first two having gone to the Palace of Peace.

YOUNG LADIES AT CLARKE COLLEGE.

Clarke Memorial College is co-educational. It is the only co-educational college under Baptist control in Mississippi. It is my purpose in this article to set forth briefly some reasons why we ought to have some of the young ladies who are going away to school.

First, because we have ample and suitable accommodations for them. We have a modern three-story building, steam-heated and lighted with electricity. Each room is an outside room, affording plenty of light and ventilation.

Second, we offer to several young ladies work in the building by which they can bear a portion of their expenses.

Third, we offer free tuition to the daughters of pastors, and to the wives of married students.

Fourth, of the eight teachers including the teachers in special departments, four are ladies. Of the male teachers, three are married, and two of these have daughters of their own. Four of the ladies, including the wife of the president, will live in the girls' dormitory. This situation will give the very best attention to our young ladies in every way.

Fifth, we have well prepared and experienced teachers in music, expression and art. And these courses are just as reasonable (if not more so) as at any other school.

Sixth, the young ladies who have gone out from our school are filling responsible positions and are filling them acceptably.

Seventh, in addition to a very practical literary course, we are preparing our young ladies to be most efficient in advancing the spiritual interests of the communities into which they may go.

If these reasons appeal to you, and you want to give your daughter the advantages of a good education to be secured under homelike influences, and at a comparatively small expense, we shall be glad to hear from you.

We are glad to state that our prospects are encouraging. Eleven of the senior class are booked to return.

BRYAN SIMMONS, President.

Newton, Miss.

IN HIS NAME.

I very much enjoyed reading your editorial on "Christian Kindness." It was so well written and so candid, besides it was much needed. I have found, in my ministry, that a large majority of church members, who belong to fraternities, do more to magnify those organizations than to honor the Lord. En route one Sunday morning to a near-by church, of which I was pastor at the time, I met a large number of the male members going to a lodge hall to rehearse for the burial of one of their order, who lived in another community, and who was to be buried at 5 p. m. This performance said forcibly to their children, and other children, "Going to the house of God's worship is a good thing, but duty to ——— lodge is better."

But, now as it is our sacred duty and inestimable privilege to show "the goodness of God to others which He has shown us, in passing on to other people the ministry of Jesus, doing it for the love of Christ and for the honor of His name," is it not reasonable, at least, that we should handle our own Sunday School work? It seems unwise and undutiful to leave, in a measure, to others, not in full harmony with our views of Scripture teaching, the manipulation of our Sunday School work. It is admitted that all wisdom and ability are not with Baptists. But surely there is enough to manage the Sunday School department of our work if enough to direct our church and mission work.

If the brethren above referred to, practically said to the children, lodge work is at least equally important with church work, do we not say, in these union councils, it is as well to be taught in one denominational Sunday School as another? We certainly minify the Sunday School in so doing. Suppose the proposition were made to unite the advisory councils of various denominations to consider the best way for success in

the Master's work, there would be kicking among all "from Dan to Beersheba." Why? It would be a quasi endorsement, each of the other. Besides each feels competent to carry on its own work and mixed councils are unnecessary.

Equally so in running the Sunday School machinery. In all union projects, except in matters wherein we are fully accordant (as in temperance work, for example), Baptists are more or less handicapped. This is no less true in union Sunday School work than in any other.

Let's not minify Sunday School work.

Cordially,

P. A. HAMAN.

BAPTIST HOSPITALS.

By W. A. McComb.

Mississippi Baptists have one hospital they own in fee simple, located in Jackson, Miss. Then they own, jointly with the Baptists of Tennessee and Arkansas, the Baptist Memorial Hospital, at Memphis, Tenn.

In the opinion of the writer, these two institutions are among the most important assets the Baptists of Mississippi have. Connected as I am, as commissioner of the Baptist Memorial Hospital at Memphis, it is but natural that I am more familiar with it and its work. But I am sufficiently familiar with both to say they both are doing great work and yet both are hampered with debt and limited for want of more room.

During the month of May the Baptist Memorial Hospital took care of 384 patients. Of this number, Mississippi furnished 119. During the month of May she took care of thirty-five charity patients, giving in service 842 days. Of this number of charity patients, Mississippi furnished twelve.

The Memorial Hospital is usually full and oftentimes patients are put in the hall and rooms screened off for them. The campaign which was started May first for cash and subscriptions for the new wing, is progressing nicely. The first three months have secured \$65,000 of the necessary \$125,000.

Those who give \$1,000 are entitled to a memorial room in the new wing. Those who give \$100 furnish a room and their name is entered on a slab for that purpose. With the new wing completed the capacity of the hospital will be doubled, and our opportunity and ability to do charity work will be quadrupled and more.

Our hospitals ought to be on the regular contributing lists, for at least annual contributions from our churches. Where a church does not see proper to divide her offerings between the two hospitals, then I would suggest that those in South and Central Mississippi give theirs to the Jackson Hospital, and those in North and North-central Mississippi give theirs to the Baptist Memorial Hospital at Memphis.

But we cannot wait for the new wing. We must have it soon or else our hospital work will suffer greatly. I, therefore, ask our churches that are willing to let me visit them and lay the work before them and take cash and subscriptions for this new wing to drop me a line, either at Clinton, or Memphis, in care of Baptist Memorial Hospital.

I make an earnest appeal for both of our hospitals and pray God to bless every one who heeds these calls.

The Master said, "I was sick and ye visited me."

Memphis, Tenn.

Dr. B. G. Lowrey is back in Mississippi and we hope he is here to stay. After spending several years as head of the Amarillo Military Academy in Texas, he gives up the work there to become field representative of Mississippi College. He has already gone to work and it will doubtless result in a large increase in the attendance at the college this coming session. He will make his home in Clinton. He will give genuine impetus to Christian education in the State.

RE-BAPTISM.

Were the twelve disciples whom Paul met at Ephesus re-baptized by him?

First, let us get the Scripture reading properly before our minds.

"And it came to pass that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus and finding certain disciples, He said unto them, Have ye received the Holy Ghost since ye believed? and they said unto him, We have not so much as heard whether there be any Holy Ghost; and he said unto them, Unto what, then, were ye baptized? and they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him that is on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. The first of the reading shows that Paul found certain disciples at Ephesus, and he asked this question, Have ye received the Holy Ghost since ye believed? and they said, We have not so much as heard whether there be any Holy Ghost, and he said unto them, Unto what then were ye baptized? and they said, Unto John's baptism."

Now, the first division of the Scripture reading in verses 2 and 3, embraces two questions: First, have ye received the Holy Ghost since ye believed? Second, unto what, then, were ye baptized? When they said, unto John's baptism, Paul then talks to them about John's preaching, the manner and the results of that preaching, which we find in the last division of the Scripture reading, or rather in verses 4 and 5, by saying John baptized with the baptism of repentance, saying, unto the people that they should believe on him which should come after him that is on Christ Jesus. The fourth verse shows what John preached to the people, and the fifth verse shows the result of John's preaching, viz: "When they heard this they were baptized in the name of the Lord Jesus." When who heard this? Why, the people to whom John preached. Paul was simply talking to these twelve disciples about John's preaching at the river Jordan, the manner of the preaching, the results of this preaching, that those who believed were baptized in the name of the Lord Jesus. The people to whom John preached having heard and believed his message were baptized in the name of the Lord Jesus (verse 5).

After Paul had talked to these brethren about John's preaching, in verse 4, and the results of his preaching in verse 5, then what did Paul actually do? He laid his hands on these brethren and the Holy Ghost came on them, in verse 6. John baptized in the name of the Lord Jesus, Paul and the other disciples, after the day of pentecost, baptized in the name of the Father, Son and Holy Ghost, in accordance with the great commission; therefore, if Paul baptized these twelve disciples, he baptized them in the name of the Lord Jesus, and that would have been contrary to the commission given him. John could only baptize in the name of the Lord Jesus, for there was no other name by which to baptize.

As the commission had been given to the church (Matt. 28:19) to baptize in the name of the Father, Son and Holy Ghost, and after that for a legal administrator to baptize in the name of the Lord Jesus, would put himself out of harmony and in violation of his commission. Now, I will ask, Would Paul have violated his commission by re-baptizing those twelve disciples who had already believed and been baptized in the name of the Lord Jesus? I think where the trouble comes in with those who look at it differently, is in the fifth verse in making the pronoun, they, refer to the twelve disciples, when it, beyond a shadow of a doubt, refers to the people to whom John was preaching. When "they" (the people) heard "this" (the preaching of John), they were baptized in the name of the Lord Jesus.

R. A. BRECKENRIDGE.

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When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearages will be paid before ordering paper stopped. Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

THE BAPTIST RECORD AND THE ASSOCIATIONS.

The brethren who read The Record are exceedingly kind in their expressions of appreciation of it; and often at the associations when others are speaking of it, they are saying amen in their hearts, and not infrequently would be glad to add just a word for themselves about the paper. Now, this is the thing that we are writing to urge that you do. Ten short testimonials in ten minutes will do more to put the paper in other homes than one speech of ten minutes, or than almost any other service that can be rendered. Obey that impulse and get right up and say it. Occasionally, though very rarely, some brother takes this opportunity to tell how he thinks the paper can be made better. The editor and all friends and supporters of the paper are anxious to improve the paper and are far from being satisfied with it. For one, we can say there has never been an issue of it with which we were satisfied, though many things in it have given us great satisfaction. We welcome any suggestions and will always try within our ability to make use of the criticisms of the brethren. But we do wish to say most earnestly that we have never seen how public criticism in the open meeting of an association could help the paper or any cause it supports or any one whom it seeks to enlist or help. And it is difficult to see how such objections could be made with the real purpose of helping anybody or anything. Let all things be done for edifying and not for pulling down.

All that The Record asks of the denomination is that the brethren take their own words seriously. If it is true, as every one familiar with the denominational work asserts that the progress or even maintenance of the work on the present basis is impossible without the support of the denominational paper, then let us all get under it with the same loyalty that we do any other kingdom interest. The motto of The Baptist Record is "Thy Kingdom Come." It lives for that, and that alone. It has no other motive for being, nor end to serve. We invite the co-operation of all who have the same desire and offer our services to all who are working to that end. The association is a good time to make friends for the paper and thus enlist more people in the Lord's work. A word fitly spoken will do this and will cost you no money and little effort. It will be our effort to make every individual Christian the most efficient servant of Jesus, and to promote and strengthen every agency of the denomination which is endeavoring to minister to the world's need. If this is your ambition we are with you and ask for your co-operation.

In the five-year program which Dr. J. B. Lawrence has outlined for Mississippi Baptists, he puts properly to the front the aim to increase

the subscription list of The Record to 15,000. This will help to do all the rest. Will you help us to reach that figure?

TRIBULATION WORKETH PATIENCE.

Did you ever "do the milking" at your house? Did you try it in summer time when flies were bad and the cow was restless? Maybe this brings up memories more or less distant. Well, if you did you know what tribulations are. You don't have to be shown. Oh, maybe you are the sort of person that flies don't bother; nothing gets on your nerves; you preserve perfect repose or are not bothered with little things. But the probability is, you are not built that way. Milking is a "nice" job, or ought to be; and you want to be very particular, and try to be. You think of all the things you have read about microbes, parasites, bacilli, germs, infection, etc., etc. You are watching out for them. You scald out your milk bucket, get you some pure water to wash such parts of the cow as most interest you. You are careful of the feed and the feeding place; you scrub the cow's sack till you and she are tired; you carefully adjust your stool to make yourself as comfortable as possible. Then the cow moves and you repeat the same. You dry off the sack so as to prevent any contamination, and go to work with both hands, your milk bucket now being in the right place. Just then the cow swishes you in the face with her tail, which stings like a small fury. But you don't say a word. The tribulation is beginning to work. You bow your head so that your face may avoid a second experience of this kind and work the harder so as to get through quicker. Just then a fly gets you where your clothes are thinnest and you can feel his proboscis penetrating. There's nothing to do, if you value your life, but to stop and slap at him, kill him or scare him off, for you know he carries germs and worse ones than a rhinoceros. By that time the cow has stood a fly that is biting her as long as she could without protest, and so she lifts up her foot. Look out for your bucket of milk. If it wasn't knocked over it was at least in danger from a flying particle from the cow's foot. By this time you have hunched up your stool again and tried to quiet the cow by many gentle "So's!" By and by she "so's," or "saws," as you choose to pronounce it, and you proceed with the same round some more. You need to be all eyes, all hands, all patience. Now you will be sure to stay until you have gotten all the milk. The last is the best and if you don't get it all, the next time there will be less of it. To him that hath shall be given. So your tribulation is still in good working order; you can feel it working in you, a sort of fermentation that if not interfered with will produce the good wine of patience. Be sure to look after the calf. Then you may have some other cows to milk. By and by you get up with a sigh as if all was finished, but not so. You must strain the milk and put it away, scald the strainer and put all empty vessels out to air and sun. Let patience have its perfect work. Don't stop till you get through.

That is the lesson you have learned in it all. Stay with it to the end. That's what patience is. It is more than a lesson. It is the making of a man, or a woman. The milking part of it is only a parable. There are plenty of other experiences and duties that will do the same thing is given a chance. The point is to give them a chance. The tiresome toil makes the patient endurance. The things that try you are the things that make you. Don't fly off the handle. Don't be a quitter; don't be discouraged or faint. If you will stay by your work and submit to your tribulations, it will be the making of you. The rewards that last are not those that are bestowed on us but those that are wrought within us. They are not apart from us, but a part of us. Don't throw up your job, it is to throw away your crown. Tribulation will work patience and patience approvedness, and approvedness hope, and hope maketh not ashamed for the love of God is shed abroad in our hearts by the Holy Spirit.

WALKING WITH GOD.

As a preacher, it has often been an earnest desire of the writer to preach on that text back in Genesis about Enoch walking with God, but somehow have never felt equal to it. And now it is not our purpose to obtrude ourselves upon the company of these two as they are seen walking in friendly fellowship down life's highway and bypaths. Just one thing about this journey of Enoch's that we wish ourselves to learn, and the reader may like to meditate on the same truth. Others have learned it and some have sought to show us, but maybe we have been slow to learn. We can understand the grief of the Master, the almost impatience, when He said to the disciples, "Do ye not yet perceive, neither understand? have ye your heart hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?" His chiding is like a pungent ointment, that soothes while it smarts, and yet it does heal the diseased part. We have been slow of heart to learn the lessons that are traced for us in living characters, in men who had learned the secret of fellowship with Him.

The one lesson now for us to learn, for one at a time is as much as some of us can acquire, is that Enoch did not have to quit his occupation to walk with God, but learned to do that in the ordinary round of daily toil. There was no forsaking of his homely tasks, nor breaking of the family obligation to seclude himself in a hermit's cave. He was a prophet, according to the New Testament witness of him, but he was not a celibate monk who retired from the world, to avoid the pollution of men or the interference of daily grind of duty. He had a family and had to take care of them, to make bread for them, and give them proper instruction by precept and example. He had the common lot and the common annoyances of the man or woman in the world of his day and of every day. Piety and close fellowship with God are not attained by seclusion, by refusal of the ordinary lot of men, nor neglect of the usual daily labor and toil, but by recognizing the will of God in them and patiently and faithfully performing them in the fear of God. They are not our enemies but our means of discipline and development. They are not our enemies but our means of discipline and development. They are not to be avoided but accepted as the messengers of God for our guidance in the way He would have us go. We will never make much progress until we learn that our daily routine of duty is not the enemy sent to interfere but the friend sent to help us attain.

Many a man or woman has thought of what he thought was the more favored lot of others who had nothing to do but to be good, has complained that his or her life was one of drudgery and toil, has coveted the opportunity for leisure to think about and practice the "means of grace," little realizing that these very conditions about which he is disposed to complain are the very means which God has put into his hands to grow in grace. Let us try to think of these very hardships or these petty duties that seem too small for us, as the very instruments which are to be used in making us perfect in Him. We are not to think of Enoch as being lifted out of the common life of men to walk with God amid the clouds, or balancing himself upon the rainbow in his aerial journeys with the Lord. He was the more difficult and more blessed experience of finding himself in company with God as he sweated in the field or exercised self-restraint in his dealings with men and his care of the children in his home. He had all the provocations that we have and they made him master of himself, the conqueror of circumstances and the companion of God.

Don't let us forget that it is not the rare experiences, the great hours and the spiritual crises, the high places in our religious life that make us what we are or should be. They have their part; they enable us to interpret the rest, to see all in their proper relation and purpose; but it is the every day experiences, the common

things that have most to do with our making. Don't wait for the unusual or value it too highly, but accept the ordinary. Periods of retirement there must be, and frequent; great revival waves are an inexpressible joy, but the discipline of home duties and the labor of the ordinary occupation will furnish your best opportunities and have most to do with making us what we ought to be. Blessed is the man that hath the witness borne to him in them that he is righteous. If you expect to walk with God, you must not wait for great occasions and unusual experiences. Walk with Him in the furrow or in the kitchen. Let Him sit with you at the desk. If you don't walk with Him day by day, it will be difficult for you to find Him on Sunday. The multitude of little duties faithfully done in the fear of God will make many great experiences along the path of your life.

Rev. H. R. Holcomb assisted in a meeting of great power at Algoma last week. Fourteen were added to the church, nine of them by baptism.

Pastor Gaines S. Dobbins, of New Albany, writes that he is the father of a brand new boy, and orders a copy of the Junior B. Y. P. U. Manual. We wish them joy.

The floods that have wrought so much damage in other places, fell last week upon West Virginia, and are said to have destroyed \$5,000,000 in property and possibly 100 lives.

One of the most delightful discussions of the model prayer is Dr. E. M. Poteat's "The Religion of the Lord's Prayer." Price, forty cents by mail. The Baptist Record, Jackson, Miss.

There were eight added to the New Prospect church, Lincoln county, last week with one more day for the meeting to run. Pastor Sid Williams was assisted by J. R. Kyzar, a former pastor.

Some of the large department stores have inaugurated night schools for the benefit of their employees. This is not only a philanthropic move, but will enable the workmen and women to render more efficient service.

The Christian Index says that they have only one subscriber for every 272 Baptists in Georgia. We thought it was bad enough in Mississippi, but if that means white Baptists, we can beat it nine to one. If it means white and colored, we can beat it four to one, and then be ashamed of ourselves.

The church at Saucier, whose house was blown down by the storm recently, has started the work of rebuilding and makes an appeal for help. In a recent meeting sixteen were added to the church. Rev. Alex. Hughes is pastor. Request is made that aid be sent to the address of R. R. Broadus, at Saucier.

Many have been awaiting impatiently the coming out of "The Junior B. Y. P. U. Manual," by E. E. Lee, secretary of B. Y. P. U. work west of the Mississippi river. The book is now out, having been used in our two Mississippi encampments. The price is forty cents, postpaid. Address The Baptist Record, Jackson, Miss.

Dr. Lowrey writes that W. E. Farr has accepted the pastorate of Lowrey Memorial church at Blue Mountain. This will mean his giving up the work of the Education Commission as we understand on October first. We regret to see Dr. Farr surrender this undertaking with the work unfinished. He has done good work and the subscriptions are now such that this year ought to see the task complete. Rev. J. P. Harrington is already helping and the work will be vigorously pushed until the \$100,000 is secured.

DR. B. G. LOWREY NOW CONNECTED WITH MISSISSIPPI COLLEGE.

Educators throughout the State of Mississippi will be greatly pleased to know that Dr. Lowrey has returned to our State and especially will all Christian colleges rejoice to know that his work will be with one of their own colleges. While his services are secured for Mississippi College alone, he is big enough and broad enough to lend help to all our splendid institutions of learning. Words of congratulation have come from at least one State institution. No man in our State has a finer record in school or college life and his imprint is upon the educational life of our commonwealth.

It will be the business of Dr. Lowrey to meet the young men and their parents and talk with them about educational interests and where said interests can be materialized. He, possibly better than any other man in Mississippi, will be able to do this, because he is possibly the best man in this line in the State. His ability as a speaker, his devotion to educational problems, his clear insight into the needs of others, and his high integrity of purpose will make him a welcome visitor in any Baptist home in the State.

While on his hunt for students he will also look after the collection of the endowment notes still unpaid. This will be a great convenience for those who have so graciously and generously subscribed to the endowment of the college. In this day and time it is customary with the entire commercial life to wait until presented with the bill before payment is made, so this is but following out the general tendency, and will prove both convenient and profitable.

ENLISTMENT WORK.

Brother T. J. Moore spent last week with churches along the N. O. & M. C. Railroad, between Beaumont and the Alabama line. The July storm and rains were more destructive in that section than any where else in the State. There was cotton enough planted in George county to have made two or three thousand bales. The entire county won't make five bales. The corn crop was the most promising and most extensive they had ever had. It won't average two bushels to the acre. Wherever they have seed peas they are cutting it down and plowing it under, sowing it in peas.

Nearly all the church houses are either down or badly wrecked and ruined. Many dwellings, barns and other buildings are torn to pieces or badly damaged. Brother Moore is going among them and encouraging them to rebuild or repair their houses of worship.

Nearly all the members of Shady Grove church, five miles west of Lucedale, and their neighbors met Brother Moore in their school house last Wednesday and listened to an encouraging sermon at the close of which they adopted a modern plan for rebuilding their house, and will begin immediately to build, having a promise from our enlistment man that he will plead with the State Board for \$100 to aid them. This is near a large consolidated school building.

The Washington church, ten miles east of McLain, also got encouragement from our enlistment worker and are hard down at it to rebuild intending to have the new house ready for a revival meeting set for second week in September.

Three miles west of McLain is a rich field for Baptist work. It is called the Progress school community. It is perhaps the richest consolidated school district in the State, and has less than seventy-five of school age in the district. They have a commodious, beautiful, well equipped brick building, twenty acres of land, a home science hall, and are just completing an elegant teachers' home. It is a solid Baptist community and has a principal and assistants trained in church work. Brother Moore visited and held two services in the Progress schoolhouse and among other things organized a large training

class for both B. Y. P. U. and Sunday School work, and Brother Edgar Holcomb is to spend a week with them soon to teach these classes and start them off in the work. They are enthusiastic over the work. Rev. R. W. Bryant, pastor of McLain church, is looking after the work at Progress.

Along with this work, Brother Moore has been assisting Brother Bryant in a revival meeting at McLain, which closed last Friday. The pastor thinks some solid work was done.

Brother Moore craves the prayers of those who read this while he is at work among some country saints in Lincoln county, to which he goes from McLain.

A fine fifth Sunday meeting was held at Carriere. Pastor G. W. Holcomb and his people treated the visitors royally. A number of the preachers of the association were there. The discussions were good. Rev. J. C. Culpepper preached a fine sermon on "How Churches May Grow Great Preachers." Rev. S. P. Morris, the new pastor of Poplarville church, fell right in line and said many helpful things. The enlistment field worker, Rev. T. J. Moore, was in the meeting and among other helpful things, he said and did was to explain and win to its favor a plan for an organization of the workers for better service.

The enlistment field worker, Rev. T. J. Moore, has just visited that part of his field lying along the N. O. & M. C. Railroad, from Beaumont to the Alabama line. He reports that the July storm and the continued rainy season following has wrought great damage in all that part of the State. A number of church houses are wrecked and some completely demolished. Lucedale church is badly damaged and the people are holding their services in the court house. Shady Grove church, a few miles west, is torn to pieces. Agricola church, ten miles south, is torn from its pillars, wrenched and ruined. Rocky Creek, three miles east, is damaged. The new church building at Washington, which was unfinished, was blown down. Brother Moore is among them, giving them all the encouragement he can and he says they are laying hold to rebuild or repair as the case may demand. They will be compelled to have some assistance through our boards.

The advanced corn crop is all spoiled. There is not one ear in twenty that is usable at all for anything. The young corn is badly damaged, drowned out and uncultivated and will make very little. The only hope of the farm is potatoes, peas and sugar cane.

Rev. R. J. O'Brian is leaving Lucedale and leaves the field pastorless. T. J. M.

SIXTY MILES MULE-BACK TO ASK FOR A PREACHER.

By Southern Missionary News Bureau.

To ride sixty miles on mule-back, begging for a visit from a preacher, only to be told that he must wait indefinitely, is a striking incident of Brazil's hunger for the gospel, as told by Rev. M. G. White, a Southern Baptist missionary.

"Everywhere we went," says Mr. White, "enormous crowds came to hear us; not curiosity-seekers, but earnest seekers after the truth. There were no signs of persecution anywhere. The field is wide open in every part. A man was awaiting us on the road near Arrez Neve and began at once to beg us to go to his church for a visit. That man had ridden a mule a distance of over sixty miles for no other purpose than to ask us officially to visit his church. It was a great sorrow to tell him that we could not go; and even worse to have to tell him that we had not the least hope of visiting the church this year. He asked, 'Then when can you visit us?' I had to tell him the truth and say, 'I do not know.' Brother Edwards has said over and over that he has never seen in any field an opportunity equal to the one we have here right now."

CONTRIBUTED ARTICLES

A BUSINESS MAN'S SUGGESTION TO BUSINESS MEN.

Six years ago, having acquired means sufficient for an economical support of my family, I determined to give up my business and devote my entire time to strictly religious work, not as a preacher but as a business man. I came at once to the Southwestern Baptist Theological Seminary at Fort Worth, Texas, to prepare myself for the work of a Christian layman. I spent about five years in class work in the Seminary, going out nearly every Saturday and Sunday doing mission work, studying the workers and the field of labor. For over one year I have had an evangelistic meeting every week. God has blessed our labor by giving us souls every week. The Spirit of God led me into this work and will lead other laymen into this work if they will let him, but the greatest need in the kingdom is prepared workers on the job. So the key to success in the kingdom work is prepared workers on the job.

God has given us everything we need, but He is depending on us to make the necessary preparation and get on the job. Our Baptist denomination is putting a great deal of stress on preparation, but we must remember that we must be on the job. No one can build the kingdom work unless he is on the job. Our efforts, as I see it, are too much scattered.

We have great Baptist schools and seminaries and they are doing a wonderful work, but after this careful and prayerful study the spirit of God has shown me that there are thousands of missionary workers who will never be able to attend these schools unless there is some plan worked out to give them a chance to attend these schools and get this preparation that is so much needed. By God's help and the help of many of our leaders, we are working out a plan at the seminary at Fort Worth to enable the mission worker to work his way through school. Our plan is to give every worker who needs help at least two days mission work, generally on Saturday and Sunday. We find the mission work for them. The worker does two days' work each week and at the end of the month they make a report to the seminary. The report must show these things: First, their faithfulness; second, what they get out of the work; third, how much they need to pay necessary expenses for that month. We are establishing a loan fund and let the workers have enough out of this fund to take care of them after they have done the best they can for themselves. We do not propose to pay them for this mission work, but get it for them that they may have—first, practical experience, as well as the good they may do; second, that the workers may make their own reputation; this leaves out the "no count" fellow; third, it gives them a chance not to be an object of charity, but to have a chance to work their own way through school. Our mission workers are not objects of charity, but are God's called workers and all should be put on an equal footing. God calls the rich as well as the poor, but so many times they who have plenty do not accept the call.

We do not require the worker to pay back the money out of his own pocket, for he has earned a great deal more than he has received, but we do require him to sign a written agreement that when out of school he will be a real missionary and within five years raise or give, if he wishes, as much back into the loan fund as he got out of the fund. We tried this plan last year and helped take care of fifteen or sixteen and it works like a charm and we hope this year to get our work a great deal better organized. If you would like to see how this plan works, come to Fort Worth and we can show you better than we can tell you.

Some reader may want to know something about this work. Some of our workers go to the jails, some to the depots, some to the slums, some to the shops, some work in the churches and missions and a great number of them work on the streets. Fort Worth is a wicked city, and there will be plenty work as long as the trains keep bringing the people from all over the world into the city. Dallas is near by with a field white unto harvest. We hope to reach out a helping hand to the small churches in town and city and if the country will give us a chance we will solve the country church problem. All we ask is for them to give us a chance. We can show them better than we can tell them that prepared workers on the job will build the kingdom work.

I am anxious that all our Baptist schools and seminaries may have a fund in connection with a plan of work so as to help every worthy worker, not only at home but also on the foreign field. Some may think that the mission work will be hard to find, but the field is white unto harvest everywhere. If you will study this plan carefully you will see that it will work and that there is plenty work both in the country and in the town. It only needs organizing and getting trained workers on the job. Of course we will have to work from centers, letting the center take care of the remotest places. We will not be able to keep trained workers at every point, but get trained workers on the job in the central located places and they will soon help train workers and send them out to the remotest bounds. Every well organized church needs two or three mission stations to develop their membership. These churches need the missions worse than the missions need the churches. This is an extreme statement, but experience teaches me that it is true. But we first need trained workers and then get them on the job, and my plan will do it.

In conclusion, we must have trained workers on the job to build the kingdom work, and we can have them if we will plan a little ahead and organize our work. Have a loan fund in connection with a real plan of work. We need a business man who has his heart on fire for lost souls at every Baptist school and seminary to organize this work. There are plenty of competent business men who have plenty of this world's goods to do this work without one cent of expense to the schools, and we will get all the money we need when we really do business for the Lord for He will furnish it.

If any reader has a word of encouragement or any suggestion that will help this plan, please write me.

G. H. BOONE.

Seminary Hill, Fort Worth, Texas.

SERVICE AND SACRIFICE.

I lived in a city where there was no Baptist church, and no preacher, and many of us had no way to get to the nearest church away in a distant city, and if you have ever tried to live where there was no church of your denomination, and no pastor, and no Sunday School, etc., you can understand how fully we appreciated the news that a Baptist minister had moved to town, rented a house and would organize and build a Baptist church.

I lost no time calling on the pastor, and found a young, frail man with deep thoughtful eyes and a serious expression, and while he seemed too frail for the hard work that I knew would be needed, I felt at first that he possessed the living spirit that would conquer all obstacles and overcome all difficulties.

The other denominations there were kind to our small band and helped very freely with time and talent and money, but we organized with only eighteen, and only seven men, and all poor

folks, and some of them working for a dollar and a dollar and a quarter a day, with families to care for, and it seemed impossible to save any for a church.

Doubtless you have faced just such conditions, and felt almost ready to give up, and indeed some of us would have given up but for that pastor.

What a leader he was! What a true, earnest, tender, loving shepherd to that little flock, and how we loved him!

At last, after many delays, we selected a lot, and got some material on the ground and work began on the church, a fine carpenter doing the directing and some work, assisted by a man to handle lumber.

Money had to be ready for the two each week, and some weeks it seemed almost impossible to get it.

We gave suppers, and made quilts, and sold all sorts of things to try to make money to meet demands, and a lot of the money that had been subscribed was not forthcoming promptly.

Christmas came and some suggested suspending work for a few weeks until all Christmas festivities could be past, but some did not think best to suspend, except on three days.

I had a house party, and the weather was not good, and one day I was so determined to show a friend some of the environs of the city, that I hired a carriage and we drove about all the afternoon. On the way home our way led by the church, and I wished to show her our site, and had leaned out to point out the place, when I got the best lesson I have ever learned—I saw my pastor, frail and slender, in a suit of overalls, in a mist of rain, hustling lumber to the carpenter. I remembered suddenly that I had not paid my part to the building fund, had not served on the committee to secure money for that week's labor, and I was suddenly sore ashamed. I could not say one word.

The friend asked, "What new building?" and I replied, "Our church." But I did not stop there. I was ashamed for my pastor to see me driving about in a hired carriage while he worked in the rain because there was no money in the fund to pay the carpenter's assistant.

We drove on and stopped at the pastor's home as I wished my friend to meet his wife, a perfectly fine woman and true helpmeet, and there I was ashamed again, as she was in bed ill, and there was a very sick baby. I had been so interested in my house party and entertaining my friends, etc., I had given no thought to church, pastor or his family. I went home humbled to the dust and was ashamed to meet my pastor for weeks.

I never did get the courage to tell him just how I felt about it all. It seemed that that lesson would have been sufficient for me, but it was not. Later, when the church was finished, and Dr. Rowe was coming to dedicate it, and we were all so glad about it, as we loved it so.

Loved it because there were so many brave and courageous things that went into the building of it. Those men, about whom I told you, working for a dollar and a dollar and a quarter a day, had worked all day at their employment, and then, after supper, would go with that pastor, and lamps, to that church, and work to cell it and do what they could.

All things that went into the construction of it meant sacrifice and love on the part of the faithful few.

That pastor kept a cow and a small garden and helped the poor about him with milk and butter and vegetables; that pastor taught a night school for the benefit of some who could not get to school in day time; that pastor went out in the byways and hedges and gathered in those who needed Christ most, and people who had not been in a church in years went to hear him and learned of him because they loved him and because they believed in him.

The pastor was hindered by things that would have broken the spirit of a man less strong in spirit, a man with less consecration to purpose, but though he saw his loved ones ill and suffering, and though he bore many things on mind and heart, he pressed on, and the church was

built spiritually and constructively and the heart of all the members rejoiced when time came to have the dedication.

And now for my second lesson. A lesson in humility and in consecration. We wanted to have the church all paid for before our secretary came and all were to work to that end; but some failed, and that made it harder on others and called for more sacrifice from others, and while I had helped to decorate the church for the dedication and had practiced with the choir and several other superficial things, I had not paid what was due from me on that church and had not considered the matter very seriously.

I had spent quite a lot getting ready to entertain some friends on the day of the dedication, and had bought a new dress and hat and had in a measure thrown the debt off my mind and heart, just drifting, as some will, when beset with many things to see about and think about and letting the church take a back place in the mind.

I went to the church that morning and went to the choir and so had a good view of all who came in, and I felt very satisfied with self and all things until I saw a boy enter, wearing a suit that was outgrown, and his old hat; he had cleaned and pressed the suit and carefully brushed the hat, but he was a fine well grown boy and the suit was too small.

He had paid more than his share on that church, so that it could be dedicated free from all debt, and I had not thought of my part, and had spent money for clothes. I wanted to hide behind that organ and not let anyone see me ever any more, and I could not bear to meet my pastor's eyes.

He had no new suit, and his wife had no new suit, and—and—and—

Well, I can't put my feelings into words, but I learned then that God wants sacrifice and obedience more than all else.

I learned that day that doing without is more acceptable than doing, that giving up is of more worth than giving. I had not given up anything and had made no real sacrifices for that work. I had done many things but they were superficial things; and God demands real things.

The faith of that pastor will hold that church through storms and trials. One night when the way seemed dark and hard and when it seemed there was just no way to get a church there he went in the night and knelt down on the uncleared lot and asked God to give the church and lighten the way to a successful work; and the light came and the church came.

Last year, in the spring time, I was working with a circle of women in a city in a Southern State, and the leader was so good and consecrated and her heart yearned for money for missions and she sacrificed everything and every way, but it just seemed as the way to help was a closed book to some of them, as they seemed not to understand the way to giving up and doing without, and one afternoon we were studying Royal Service and the lesson was on missions and this leader read that lovely poem, "Missions and Lace." I am sure some of you remember it in one of the spring months last year. She read it with power and earnestness and it seemed to cast a flood of light into several souls that afternoon. I can hear her voice now as she read "Eleven cents for missions, and a dollar bill for lace."

O, women, do you realize that you are babes in the ideas of true service? Do you realize that you are not getting into the real work of saving the lost when you place all things first, and then if there is any time left you give it to attending a meeting of the W. M. U., and assisting somewhat with the superficial work in connection with Sunday School and church service? There is no way for me to tell you just what you can give up, and there is no way for me to tell you just what you can do, but there is a work that you can do that no one else can do, and there is a sacrifice you can make that no one else can make, and there is a reward for you that only you can deserve and a place for you that only you can fill.

I know that just the lives of the pastor and

the boy I mentioned taught me more of real service than all the sermons, and that their readiness to sacrifice and to do without and to give up, taught me more and gave me more faith in the religion of Christ to strengthen and purify and uplift than many sermons would have. I want to believe that all can be strong enough in Christ to live right. I want to know that He will not fail us if we take Him. I want to know, too, that He will accept no half way service; I want to feel that His plan is consistent and holds naught of pretense.

TESSA WILLINGHAM RODDEY.

A MESSAGE TO BLUE MOUNTAIN GIRLS.

By Robbie Sumrall.

In 1904, when Mrs. Janie Lowrey Graves was at home on furlough, she told us of the dreadful condition of many of the blind girls of China—how they are sold into slavery worse than death, and are sent out as singing girls and forced into lives of sin—and how Miss Whilden (one of our missionaries), out of pity, rescued several on her own responsibility, but was hard pressed to provide a place for them. As a result of this, our school undertook to build a home for them and with the help of Hillman College, and other friends, the home was built in 1909. This enabled a few more to be rescued, but the next question was its support. Our aim, as set by Mrs. Graves, is to raise \$240 a year for its support.

Mrs. Graves, who is now at home on furlough, received a letter from her niece in Canton, written June 18, in which was this statement, "Mrs. Williams has run out of money for the blind girls and will have to draw on your account. If some one does not rise up to take Mrs. Taylor's place, I do not know what is to become of you!" Mrs. Taylor was a wealthy lady who helped liberally in the building and the support of the home. She died about two years ago.

Our idea is to so increase the number of our regular givers to this cause that we may "rise up" and meet this need. As you read this, may our Father impress you by His Spirit to send a contribution and a pledge of \$5, \$2.50 or whatever you can, to be paid yearly. If God has prospered any of you sufficiently to enable you to adopt one of these girls to support her, it will be glorious for you to do this. It costs about \$25 a year to support one. If this pledge were made, we would feel free to write you when in special need. However, if you can set a time and send it without being reminded, it would save us much writing. Of course we will acknowledge all amounts sent in. We do not want this to take from your regular offerings to missions. But surely there are enough of us who, when we compare our lives with these unfortunate children's, will from gratitude to God meet their need.

There have been twenty-four girls to enjoy the blessings of the home. All of these are Christians except the four youngest, who are small and have not been there long. Two of the number have died, one married a Baptist man, who is not blind and they have a little son who leads his mother to church and elsewhere. Three are teaching blind girls in other schools. One is teaching sewing to girls in a Baptist school at Shin Hing. One is an invalid. Of the sixteen well ones in the home, the three oldest are teaching the rest.

Below is the story of one of the girls, written by Miss Whilden shortly after she took charge of the child, also a recent statement by Mrs. Graves concerning her.

The Story of "Little Dog."

Perhaps some reader will think of a pet puppy at home, warmly housed, plentifully fed, kindly treated, and wonder if the dog in my story is like that. No! Well, then, was it a half-starved street dog, owned by no one and driven away with blows from every door-step as soon as it lay down to rest? No; it wasn't a dog at all! It was an eight-year-old blind Chinese child, who, when I asked her name, answered, "Little Dog," and the name indicated somewhat the

way in which she had been treated. Not as a pet dog, nor yet, quite as a street dog. She was housed and usually fed. Sometimes her rice was withheld as a punishment; at other times the more cruel thing was done, of compelling her to swallow it after it had been mixed with red pepper and tobacco. Lighted sticks, burned to a red hot coal, were applied to her body. Tears fill her eyes and her voice chokes with sobs as she tells of these cruelties practiced on her. Often she was left in the house alone until between midnight and morning. She was blind, and with nothing to while away the long hours of the night, it was easy for the eight-year-old child to fall asleep. Sometimes she slept from sheer exhaustion. But whatever the cause, the little doorkeeper was tied up and whipped for not opening the door at the first knock.

When a wee child, she had been loved by father and mother in her own home. But they died, and the old grandfather did not want the little blind child. At one time she was cast out uncared for into the street. Somehow, she passed into the hands of those who intended to train her for a sinful life. She was sold and re-sold—was to be sold again, when I heard of it and sent the ten dollars which was to redeem her from a life of slavery, worse than death.

She is a bright and happy child—so thankful to be in a home where there is comfort, Christian teaching and kindness. "I'd beg her like a beggar to keep me," she said, when some one asked her if she wanted to go back to her old home. She need not beg me as a beggar to keep her. God helping me, she shall always have a place in a Christian home.

We call her Yan Leen now (grace and pity), and in the years that follow, she may almost forget that she was ever known or treated as a Little Dog.

Who will help to brighten the years that stretch out into the future?

Christian reader, how much owest thou my Lord? Is there naught that you can give or do for Him who gave His all for you?

"Yan Leen is the invalid and there is no hope of her recovery. She memorized the entire New Testament and knows much of the Old."

Read in next week's issue the story of the blind Chinese child with an extra thumb.

Everywhere, at home and abroad, prohibition is making good. From the prohibition states in our country the testimony is as convincing as it is unanswerable. Empty jails, happy homes and material prosperity result from the closing of the saloons. Here, of course, prohibitory legislation is the expression of the will of the people, and is, therefore, backed by public sentiment. But over in Russia, where the people had no voice in the suppression of the liquor traffic, prohibition has proved a great blessing. The Russian church bears official testimony in a statement signed by the several metropolitan bishops and presented to the Czar, a statement from which we quote the following: "By the decree of Your Majesty, the Russian people, from whose weakened will the chains of alcoholism have fallen, are now reaching up toward the temple within the soul—that soul which Your Majesty has indeed brought out of a prison of misery by the prohibition edict. Fear of God has been awakened. Respect for the laws and ordinances of the church have been strengthened. Faith and old Russian godliness have been re-awakened. The people's capacity for useful work has been noticeably increased. Criminality has lessened. Happy holidays are no longer darkened by debauchery. Quarrels have ceased. All the people of many-tongued Russia, united in one large and peaceful family, are ready to fight the impudent invader to the last drop of their blood. Moral standards have developed in the people's intercourse. Peace and quiet have been established in the homes. Fathers and mothers have found their lost children, wives their husbands, and children their parents."—Ex.

Mississippi Woman's Missionary Union Page

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All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss., except Training School Funds, which should be sent to Mrs. W. C. Lowndes, 15 West Franklin St., Baltimore, Md.; and the Literature Fund, which should be sent to Miss M. M. Lackey, Jackson, Miss.

Richmond, Va., Aug. 10, 1916.

Miss M. M. Lackey,

Daniels Building, Jackson, Miss.

My dear Miss Lackey:

I have had no report from the State W. M. U. secretaries, but I do not need one to assure me that we owe much to them for the help which has enabled us to pay the debt on the Foreign Mission Board. This letter is only to say to you that you have my sincere thanks and lasting gratitude for the help which you have rendered. I shall now, I think, have you oftener in my prayers that the Lord may give you His presence and many friends to help you in your work, and sustain you in the burdens and cares which are incident to it. No letters which have ever passed my desk in all the years of my denominational service, have brought to me such inspiration and help as the letters from Christian women in the South have brought during the past sixty days. The way which you and other State secretaries have brought this great need of our board home to the hearts of your sisters has, to a great degree, I am certain, inspired these letters and the sacrificial gifts of which they have borne evidence. The Lord bless you and all these now and always.

Yours sincerely,

J. F. LOVE,

Corresponding Secretary.

The above is of special interest to us all. How thankful we are among other blessings for our great-hearted secretary!

As was stated last week, our State W. M. U. more than met our apportioned part of the "love gift."

Gratefully and appreciatively,

M. M. LACKEY.

We regret that the printer failed to insert the program for the State mission week of prayer last week. But we advise that you save that issue of the paper because it contains two of the playlets that you are going to need, namely, "The World Survey" and "Our Colleges."

The first you will need for your associational program, which was printed week before last, and a copy of which has been sent to each associational superintendent. The other you will want for your week of prayer. The program has been sent to each society president. But we will also give a copy on this page.

Special Notice.

The Training School scholarship committee is ready to act upon applicants for the scholarship for the coming session.

This is to notify all who wish to apply for the scholarship for this year to send in their application to this office at once.

Attention, Please!

Will all societies and auxiliaries carrying on mission study classes, kindly report same to your secretary? This will be much appreciated.

Note This Also.

Will each society secretary or president fill

out the blank on personal service, found on page 52 of the new Year Book and send to Mrs. B. E. Kent, Forest, Miss.?

Be sure to save this issue and last week's issue of your Baptist Record because they contain the playlets for our associational and week of prayer programs.

Suggested Program for State Missions.

(Some week in September, preferably the fourth week.)

FIRST DAY—W. M. U.

Hymn—"Lord, Speak to Me That I May Speak."

Prayer.

Scripture—Rom. 9:1-3.

My Money and Missions (see program in May Royal Service.)

Our State Missionaries—Brethren J. E. Lightsey, T. J. Moore, J. A. Rogers, J. E. Byrd, W. E. Holcomb. Besides these, 150 pastors who do missionary work under State Board.

Glimpses of Our Opportunities in Mississippi—Illiterate, foreigners, negroes.

SECOND DAY—Y. W. A. AND G. A.

Hymn—"O, Zion Haste."

Prayer.

Scripture—Psalm 144:12.

Talk—By member of W. M. S., "A Christian's Obligations to Trained Workers."

Playlet—By Y. W. A. and G. A.'s—"Our Colleges." (See playlet in Baptist Record W. M. U. page, Aug. 10, 1916.)

THIRD DAY—R. A's AND SUNBEAMS.

Hymn—"The King's Business."

Scripture—John 6:5-13.

Talk—By member W. M. S., "Responsibility of W. M. S. to Our Juniors."

Playlet—By R. A's and Sunbeams, "Orphanage." (See playlet in Baptist Record W. M. U. page, Aug. 17, 1916.)

Our Orphanage.

Mrs. Black—"James and Mary, tidy yourselves up, for we are going to have company this afternoon." (After much hesitation, James brushes his hair and Mary washes her face.)

James—"Who is it, and where are they from?"

Mrs. Black—"Dr. J. R. Carter, from Jackson, the superintendent of the Baptist Orphans' Home. He is coming to town for the little Jones children, whose mother died last week. You know their father is dead, too, and they have no one to take care of them."

Mary—"Mother, I feel sorry for them; I don't want that man to carry them to Jackson."

Mrs. Black—"Hush, dear, I hear Dr. Carter coming in now; when you know him, you will change your mind." (Dr. Carter comes in and they greet each other.)

Dr. Carter—"Are these the children I have come for?"

James—"No sir, rec!"

Dr. Carter—"James, have you ever been to my house?"

James—"No, sir."

Dr. Carter—"Well, well, you will have to go home with me. We have over 200 children—some babies, little girls and boys, boys your size and some big boys and girls."

James—"What do you do with that crowd of boys together?"

Dr. Carter—"Ha! Ha! I see, James, that you have an idea that a crowd of boys will need attention, and they do. We have a farm with cows, hogs, mules, etc., so this gives our boys plenty of work to do when they are not in school. We raise our own meat, corn, wheat, peas, potatoes and have our own milk and butter."

Mary—"Do the little girls play all the time?"

Dr. Carter—"No, indeed, our little girls must be taught to do house work just as your mother teaches you. I'm afraid little girls would not be worth much if they played all the time. Mrs. Black, if you will tell me how to find the little Jones children, I will go and get them. (Mrs. Black and Dr. Carter exit.)

Mary—"That man is so kind I know the chil-

dren love him. I would like to know more about him." (Enter Leon and Susan.)

James—"Well, Leon, where have you and Susan been? I haven't seen you for several days."

Leon—"We have been visiting our old home."

Susan—"You know we stayed in the Baptist Orphans' Home till last year Mr. Nelson took us for his own children."

Mary—"I didn't know that, Dr. Carter has just been here and I was becoming so interested in the things he was telling us, but he had to go."

Susan—"You ought to go there and see all those happy children."

James—"I want to do something for them, I know they need lots of things. Tell me, first, why they call it the Baptist Orphans' Home?"

Leon—"Because the home is owned and supported by the Baptists of Mississippi; besides, the Methodists have an Orphans' Home, too, in Jackson."

Mary—"Do the Baptists give the children plenty of clothes and food?"

Leon—"Well, they are not bountifully supplied with everything."

Susan—"No, I heard mother Carter say while we were there that the boxes of clothes that are sent, are usually for the little girls and boys. The good people seem to forget that boys from ten to fourteen need anything."

Leon—"Yes, boys that age need shirts, underwear, shoes, belts and everything that we need." (Enter three boys and two girls.)

John—"From the interesting conversation we heard, we thought Dr. Carter was here, so we dropped in."

James—"No, he has been here and gone, but was here long enough to get us interested in the orphanage. We want to do something for them."

Mary—"There are so many of us here, let's sing, 'Help Somebody Today.'" (All sing.)

Susan—"I tell you what we can do; we can get our fathers interested in the boys and ask them to send a box of clothes to them."

William—"That's the idea and I am going to tell daddy I can do without a new suit and he can send a new one to one of those boys."

Carrie—"You know, each year about Thanksgiving, the railroads give free cars to be loaded with things for the orphan children. Why can't we children, out of a heart of thankfulness for our fathers and mothers, help to fill these cars?"

Pearle—"I would have done this before had I known about it, but I live in the country and had not heard of it."

Sam—"Yes, indeed, we can do it. You know we have the canning clubs and the corn clubs, why can't we send cans of fruits and vegetables? Then I could send part of the corn I raised on my acre."

Pearle—"We have a sewing club at our school and we can make something for them. We can tell the big girls and they can make dresses for the big girls."

John—"Isn't it fine we can do something to help others? I used to wonder how I could do something for Jesus, but one day my Sunday School teacher told me what Jesus said, 'Inasmuch as you have done it unto the least of these you have done it unto me.'"

James—"I'm sorry my mother hasn't told me more about the Orphans' Home. I think our mothers should give an offering each year as a thank-offering to our Father for letting them live to raise their children. Don't you?"

Mrs. Black (comes in)—"James, I heard your last remark from the other room and I will give an offering each year for I am so thankful for my children. (She addresses the audience.) Let each of you dear mothers pledge the same. If each mother in the Baptist churches of Mississippi would give a small amount every year our orphan children would be cared for as our Master would have them. He has left them for us to feed, clothe and train for His service. Are we going to shirk our task? Let us pray."

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"NUMBER 4008."

By F. C. Flowers.

The shadows inside the prison walls were lengthening as the district attorney walked leisurely along, viewing group after group of convicts as they lolled in the sun or stretched themselves on the rough prison benches. It was just after the hour of religious service, when the chaplain had made one of his usual helpful talks to them from the text, "Abstain from all appearance of evil." This Sunday afternoon had been a sad one to the district attorney. He had come to the State prison to see a young man that he had only three years before succeeded in sending to this place of punishment.

"I want to see number 4008," said the attorney, as he approached one of the prison guards. "Right this way, sir," replied that functionary, as he led the way to a young man sitting all alone on a bench just where the shade of the prison walls fell on him.

"Hello, Charley," said the district attorney, as he approached the young man. At first there was a scowl on the face of "4008" as he saw approaching the very man who had sent him to the pen three years before. But noticing a smile of recognition and brotherly kindness, the old-time expression of official duty gone, the convict rose, extended his hand in a friendly, hearty fashion, and with a cordial air, said, "Please do not call me by the name of Charley; I am officially '4008.' Charley is a human name, and I am a 'thing,' a creature with this tag on me."

The greetings soon passed and then some official business. For the attorney had come to get into some facts that might allow the young man to be at liberty once more. He had taken human life, but perhaps under strong provocation, and the district attorney in keeping with his duty officially had succeeded in sending him to the State penitentiary for a term of ten years; now he hoped to shorten his sentence by appealing to the Board of Pardons.

The information sought was soon noted down. The district attorney arose to go. "Say, don't go yet. I'm starving to have a good talk with some one who doesn't wear stripes nor who hasn't a gun in his hand to shoot me down if I happen to show

signs of taking my departure," said the young convict. He was now only 23 years of age, and his face and manner showed that he had been reared in a good home and had received a liberal education.

"Why, bless your life, I'll stay until they lock up," said the good natured attorney. And he sat down by the young man's side and threw an arm around him as cheerfully as if they had been boy friends out in front of the old gate at home.

"I'm starving to talk with somebody, and I don't know of a person who will be as good as a lawyer. I might tell the preacher, but somehow preachers are not very influential when it comes to the line of talk I am going to give you. I want you to help somebody, and I feel sure a preacher would not be heard on the subject I am speaking of—"

"You know my home life, my folks. A boy never had a better father and mother than I have. I would not knowingly accuse my mother or father of doing me a particle of harm, at least knowingly doing so. But there is something on my mind and heart that must come off or I'll burst. As you know, I was convicted of killing poor Bill Rendon. It was done in a game of gambling, and he was unfair to me, and refused to hand over money that I had rightly won, if a gambler can be said to win money rightly. I lay my whole downfall to gambling. It has ruined millions before me, and will ruin as many more. But the thing that stings me most as I think of my life that has been worse than wasted, is the manner I learned to play cards. As you know mother and my two sisters were members of the leading church in our town. Mother was a teacher of the Baraca class, and sisters each taught in the junior department. What they did, I felt like was the right thing to do.

"When I was still a young fellow, a wave of card parties and card playing struck the town. Some civilized woman who stood in with what she chose to term 'the most exclusive society,' brought the idea to town. It was quite the popular thing for the 'exclusive set' to do. And the idea spread among all who could get in and be counted as members of the 'exclusives.' Mother and sisters, naturally, were among the first to join. Of course they scouted at the idea of playing for money or even prizes. That would be too much like gambling. But there was some kind of a fascination about the game that I could never understand. It took hold of me from the very first. I stood around mother and sisters and the good women from the churches and watched them play.

One day the pastor got news of the game. In his usual gentle and loving way, he made a protest against the habit of card playing, and spoke of the tendency it had to lead people to a gambler's life. It was the first time in my life I ever saw mother fretted at the pastor. (To be continued.)

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Sunday School Lesson

BY A. J. AVEN, LL. D.

JOURNEYING TO JERUSALEM.

Acts 20:16-27.

Introduction.

After the uproar at Ephesus, Paul decided to go into Macedonia, and having given these on his way much exhortation, he arrived in Greece, where he abode three months. But here, as elsewhere, the Jews set upon him, as he was purposing to return through Macedonia, but in company with various friends he seemed to have landed at Troas. Here the Lord's Supper was celebrated and Paul preached. His sermon was very long and one of the young men fell asleep and fell out of a three-story window, and was thought to be dead, but Paul by a miracle restored him to life, and so being well, Paul went on his way and in a day or two came to Miletus.

Lesson Teachings.

The Elders of Ephesus Called.—Just who these elders were is not definitely known, but it is thought by some that they were those twelve who received the Holy Ghost by Paul's hands. It may be that Timothy had been instrumental in having others ordained for the service in that church, and the country round about. Of course before Paul left for so long a time and possibly never to see them again, he wanted to give them instruction and encouragement in the work to which they had laid their hands. It must have been a right pathetic, though practical, scene, because it had in it the very best spirit which Paul possessed.

Paul Reviews His Work.—The apostle is careful to call the visitors' attention to the course of his past life and the doctrine he had taught. It is a great thing to be able to let one's life's activities determine his character. This was what happened with Paul. He let his work stand as proof that he was no designer, nor self-seeking man. His whole life with them had been such as to guarantee his integrity. Now he was to leave the work in their hands, and calls attention to the simple example they found in him, "Ye know after what manner I have been with you." It is of the greatest importance that a minister walk circumspectly before his people. In II Corinthians, 1:12, the apostle explains what he considers the true life of a minister with his people, "In simplicity and godly sincerity, we have had our conversation in the world." His business had been to serve the Lord. And in doing this he was careful not to assume too much to himself. "With all humility of mind." This is the keynote to all acceptable service. He had showed a sympathetic spirit. This is a great asset in the conduct of those who would win others to Christ. Men realizing that they are lost do not want to hear learned discourses, but they want to know the simple way of salvation. He had tried to be plain in his manner of presenting to them the truth. There was no nice speculation in his method nor any attempt at hypnotism.

"I have showed you and taught you." He intimates in his "testifying" that he preached as one on oath, so his preaching was powerful. He kept back nothing that was profitable to them, so we can say that Paul's preaching was highly profitable to them. This should be incorporated in every sermon, or lesson, given to dying men and women. Paul kept everlastingly at it. He was very painstaking, for he went about speaking publicly and from house to house. Here is a good lesson to ministers on the subject of visiting and talking on subjects pertaining to the welfare of God's kingdom. He was bold and faithful. He kept back nothing that he thought ought to be said. And he preached to all alike—to Jews and Greeks. Finally he was a truly Christian evangelical preacher who confined his preaching to "repentance toward God and faith toward our Lord Jesus Christ." Sin must by repentance be abandoned and forsaken and then Christ must by faith be relied on for the pardon of sin. Our repentance toward God is not sufficient; we must have a true faith in Christ as our Redeemer and Savior, consenting to Him as our Lord and our God. They all knew that Paul had been a preacher of this kind and if they would see the kingdom of God prosper they must follow plans similar to these.

Apostle Flees Not Afflictions.—"I go bound in the spirit unto Jerusalem." He does leave Asia for fear of persecution. He does not even know what will befall him at Jerusalem. He recalls the fact that the Holy Ghost witnesses "in every city saying that bonds and afflictions abide me." Let come what would, he would go on with his work. He was not frightened by threats of wicked men, "none of these things move me." No man—layman nor minister—can be at the best possible in him who is timid and afraid. He must defy the devil in whatever form he may present himself. Like Paul, he must not take his life even into consideration when the welfare of God's kingdom is at stake.

Paul's Farewell.—"Ye all shall see my face no more." This must have been a sad time in the mind of both the apostle and the people to whom he was giving his last instruction. This statement has in it a good lesson to all of us. We cannot tell when we hear a sermon, whether that will be the last time we shall hear that preacher or not, and so we should try to improve the occasion for all it is worth. It was a sad parting with Paul, for he knew that they would be harrassed by grievous wolves, so he urges them to take heed unto themselves and to feed the church of God.

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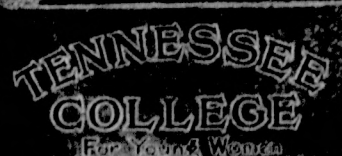
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TRINITY ASSOCIATIONAL SUNDAY SCHOOL CONVENTION.

The Sunday School Convention of Trinity Association met at Mantee, July 15th and 16th, and was pronounced by every one as a decided success. There were reports from thirteen Sunday Schools and most of these had representatives at the convention. Besides there were representatives from two or three other churches in the person of their pastors or otherwise. We think that this is not bad, when one considers that this is first session of the convention and that this association is composed of only twenty-three churches, all of which might be styled as country churches. A remarkable feature of the convention was that every person on the program was there and with one exception rendered his or her part on the program. That exception was Brother J. D. Woods, who had been sick for nearly a week, including the first day of the convention. Brother E. E. Thornton spoke on the subject assigned to Brother Woods. The speakers from out of the association were Brother W. E. Holcomb, B. Y. P. U. secretary for the State; Mrs. G. W. Riley, State president of the W. M. U., and Brother John F. Carter, formerly pastor in the association, but now of Texas, having gone as a student in the Southwestern Seminary. Besides these, addresses were made by Brethren T. N. Moody and A. C. Ball, and Misses Ethel Moody and Ellie Worfford. All the addresses were helpful and inspiring. The convention was organized on the plan suggested by the Convention Board and W. H. Harden was re-elected president.

Not among the least important, action taken by the convention was the adoption of a resolution providing that the convention assume charge of the Mantee Sunday School Normal, and appoint each year a board of trustees for the same. The second session of this normal will convene August 20th and last ten days. There will be offered the following courses: Two hours a day in the New Normal Manual, taught by Brother J. E. Byrd; one hour a day in New Testament studies, taught by Miss Ellie Worfford; one hour a day in the Graded Sunday School, taught by Miss Ethel Moody; two hours a day in B. Y. P. U. work, taught by W. E. Holcomb, and one hour a day in W. M. U. work, taught by Miss Fannie Traylor. We are hoping to complete all the work offered. It is hoped that since the normal is now in the hands of the convention, its usefulness will be greatly increased. W. H. Harden, of Mantee, was made local director of the normal and any one desiring any

further information concerning it will do well to write him.

The next session of the convention will be held at Hohenlinden. The time of meeting will be decided by the executive committee and made public latter.

W. H. HARDEN.

GOOD WORK.

The fifth Sunday meeting of the Hobolochitto Association, which met at Carriere was one among the best we have had. It was well attended and nearly all the speakers were present and at their best. The speeches of Brethren Williams, Breland, Morris, Culpepper, Moore, of Hattiesburg, and Boon, of Clarke College, were especially fine.

Dr. R. L. Gillon, now of Gulfport, but who will soon move to Jackson to take charge of the Baptist hospital, came to us and began a revival meeting Sunday evening, which lasted nine days and was very spiritual and uplifting indeed. Nineteen were added to the church. He went into the vitals of Christianity so deep the first sermon he never got out during the meeting. His sermons were so plain that a child could understand, and so forceful that the hardest heart could scarcely resist, and yet so rich and palatable as to nourish and invigorate both the weak and strong. He drew the largest crowds we ever had, and greatly endeared himself to us all.

G. W. HOLCOMB.

Carriere, Miss.

A RECORD BREAKER.

Certain towns have recently been given first place in the cleanest-town contest. I want to name New Hebron, Miss., as being a town that surpasses all others that I have ever seen, outside, of course, our college towns, when it comes to attendance upon evangelistic services. Our meeting began last week and continued until Thursday night, August 3, and from the very first the attendance was large and the interest deep. On nearly every occasion the congregation overflowed the house. The merchants closed their stores and came to the services. This is as it should be—it's the kind of business that pleases the preachers and the people. Brother Jack Cranford is their consecrated pastor. He is loved by all of the people. He, also, lives close to the Lord and is humble, and he depends more upon the Savior than upon himself for success. It was a genuine pleasure to be with him. There were eighteen additions to the church—sixteen for baptism and two by restoration. The Lord met with us, and to Him belongs the glory.

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WHEN WRITING OUR ADVERTISERS
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WILL OUR DENOMINATIONAL LEADERS HELP?

(Editorial in Watchman-Examiner.)

We challenge our denominational philosophers to explain the apparent indifference of our great leaders to the maintenance and growth of our denominational papers. Every denominational leader and every secretary of every board acknowledges that no denominational effort can succeed in a large way without the thoroughgoing advocacy of the denominational press. If our papers, with their limited circulation, wield such power, what would be their effectiveness if their circulation were quadrupled? One would suppose that the managers of our denominational enterprises at any and every sacrifice would make every possible effort to increase the circulation of the papers that carry their messages and appeals to their denomination. We have scores of denominational representatives speaking in our pulpits and addressing associations, conferences and conventions. We ask in all kindness the following question, "How many of these men have ever made a plea in your hearing for the denominational paper which means so much to our organized work?"

In Los Angeles a denominational five-year program was adopted, but no one suggested that the increase of the circulation of the denominational papers would be worth while as a denominational objective. But immediately after the convention, and in hot haste, came this message from President Shailer Mathews: "We have been working hard to do something bigger than we have done before. Now is the time when we can do it. It goes without saying that we cannot do it unless our Baptist papers get behind the movement." Never have truer words been written. The papers are essential to the carrying out of any kind of de-

nomination program, and yet what have our societies ever done to make these papers more efficient and more powerful?

The board of managers of the Home Mission Society said in their report at Minneapolis:

"If our denominational journals, which are privately owned, should suddenly be discontinued, the society would face a serious crisis. In their editorials, notes and general articles these weekly papers have been immeasurably helpful to our society. Some way should be discovered to improve their financial condition and to add to their promotive efficiency. Whoever can devise a plan to accomplish this, and at the same time enlarge their circulation, will richly deserve the gratitude of the denomination."

These were generous words, but there the matter stopped. It certainly cannot be true that our leaders are withholding their assistance because our papers are privately owned. Private ownership has meant that individuals during the last fifty years have provided many thousands of dollars to make up deficits on the papers that promote our denominational life. In no instance has any paper proved a good financial investment. If it is true that our papers are essential to denominational progress, would it not be the part of wisdom for every society and every secretary of every society to unite in a determined effort to put a Baptist paper in every Baptist family? On April 30, 1908, Dr. George E. Horr wrote an open letter to the denomination and published it in The Watchman. That letter so admirably covers the subject that we are discussing that we have decided to republish it in this conspicuous place: **Dr. Horr's Letter on "Suffrage and Education."**

Many of our churches are appointing delegates to the Northern Baptist Convention to be held next month in Oklahoma, and they are instructing their delegates how to vote on some of the important matters to come up at this meeting.

Heretofore the fact that representation in our missionary societies has been on the basis of interest in the work, as shown by some practical contribution to it, provided a sort of guarantee that those who voted upon important questions of policy would be fairly well informed as to the issues involved. But, if the basis of representation in the Northern Baptist Convention is purely numerical, there will be no guarantee, that the churches, which are instructing their delegates how to vote, are well informed as to the bearings of the matter brought up for decision. In other words, if the Northern Baptist Convention is to rest on a numerical basis, and we are to apply the principle of manhood (and womanhood) suffrage to the determination of our denomination policies, there is the same necessity upon us that we should enter upon a campaign of denominational education, that there is upon the State to supplement universal suffrage by universal education.

In view of this state of affairs, it seems as if it were proper to emphasize the function of the denominational paper in this educational work. No one can possibly be well informed as to what is going on in the de-

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Book 5. "The Graded Sunday School" (Beauchamp); cloth, 50 cents; paper, 35 cents.

Book 6. "What Baptists Believe" (Wallace), or "Doctrines of Our Faith" (Dargan); cloth, 50 cents; paper, 35 cents.

"Doctrinal Outlines," 25 cents, is prepared as a guide for those undertaking to teach either of these books.

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nomination who does not take one or more Baptist papers. The interdenominational papers, like The Independent, The Outlook, The Christian Endeavor World, or The Christian Herald, do not cover the ground at all. One might read them a decade and be ignorant of the names of our leading men, or of the currents of public opinion. As to the denominational news in the daily papers, the faithful perusal of them would be a good guarantee that the reader would be misinformed.

Of course there are several other instrumentalities for denominational education besides the Baptist papers. There is the missionary sermon, for example, or the associational meeting, or the State convention; but these are only occasional and their range is limited. There is no means of denominational education equal to a good weekly paper. The reader of such a paper is brought into relationship with the life and thought of the great brotherhood of his fellow-believers. The weekly visit of the paper is a weekly renewal and strengthening of the ties that bind him to his brethren in the faith all over the land; one might say, all over the world.

It is not at all surprising that the churches which show the most interest in missions, in education, in evangelization, and in all forms of aggressive Christian service are those in which Baptist papers are most generally taken. These churches are more interested in these movements because they know more about them. An excellent way to dry up the foun-

tains of denominational benevolence in any church is to substitute in the majority of the families an interdenominational paper for The Watchman, The Examiner or The Standard. That is a prescription sure to work. It is as certain in its operation as morphine. It invariably benumbs denominational interest and ultimately kills it.

But to return to our muttons, if these things are so, is it not reasonable to expect a great revival of Baptist journalism? If we are going to adopt universal suffrage, are we not bound in self-protection to rally anew to the support of the most effective means of denominational education—the weekly Baptist newspaper?

Why might it not be a good idea for the Northern Baptist Convention to accept delegates from those churches only in which the majority of the families take some Baptist paper? The pastor or sexton could readily ascertain the facts, and his certificate, or perhaps better, the certificate of the editors of our papers, could be pinned on to the credentials of the delegate. Does not something of this sort seem to be wise?

BORN.

Mrs. Holcomb and I are happy over the coming into our home of a fine girl, born Sunday, August 13.

T. L. HOLCOMB.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

A MISSISSIPPI VISIT.

I spent three weeks in Amite county in meetings with my long time and much loved friend and brother, Rev. E. Gardner. A week was spent at each of the following places: Robinson, Providence and Hebron. All these churches are located in the section where I was born and reared. It has been more than twenty years since I left it and came to Texas. The renewal of friendships and fellowships of other years was uplifting and sweet. If for no higher reason, the fidelity of friends through the wasting years makes life worth living.

It was a great joy to me to see how Pastor Gardner has grown in favor with God and men. He is pastor of six churches, each for one-fourth of his time, a new problem in mathematics, and is the undisputed bishop of a great section of country. He is the friend of all the people, and nothing that is for the people's moral and social betterment is foreign to him. He is nearer my ideal of a country pastor than any man I have ever known. The fact is, he would grace any city pulpit, and handle with deft hand city church problems.

I have never been treated better anywhere on earth than I was treated among these year people. Many of them were the friends of my father and mother, and my friends in youth. I shall hold them in grateful remembrance while life lasts. Their names I now recall, and their faces I see. I would love to mention them and tell of their kindnesses, but space will not allow.

I visited, before returning, the old home church at Ebenezer, where my mother first took me to church when a child, and where my father and grandfather and a host of relatives lie sleeping in her cemetery, awaiting the resurrection morning. I visited the dear sainted physician who was present when I was born, and who honored my father with his warm friendship, Dr. W. B. Kinnebrew. This good man has been practicing medicine since 1849. He is now 90 years old, and it is painful to record that an accident, falling from his horse, has recently disabled him. His mind is yet clear, and his skill is much in demand. His heart is rich in anticipations of another world, and the hour I spent in his room was one of the rarest and sweetest that has ever come to me in this world.

But this letter is already too long. Blessings on all these, and on the Baptist hosts of my native State.

M. T. ANDREWS.

Pastor First Baptist Church, Hillsboro, Texas.

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While the Southern friends of "RENWAR" are almost countless, this remarkable remedy for rheumatism has many good friends in the North. Among these is Mr. M. E. Sorge, Milwaukee, Wis., who writes: "I am glad to say that I have used Renwar with the greatest satisfaction and benefit. It has taken all the traces of rheumatism out of my system. To any one suffering from rheumatism I can highly recommend Renwar Rheumatic Salts." If you suffer from rheumatism or constipation, get a 50-cent bottle of RENWAR of your druggist. Money refunded if it fails to relieve. Prepared and guaranteed by Warner Drug Co., Nashville, Tenn.

CARD PARTIES AND CHRISTIANS.

Perhaps we should have headed the above card parties and church members; for it is a well known fact that all church members are not Christians. Their daily lives give unmistakable evidence of this fact, and besides many of them will admit that they have never been converted. All the same, if they are church members, they should never do anything that reflects upon the church to which they belong. And we know, too, that Christians are not perfect and that they are often tempted to do wrong and yield to temptation, but no one grieves over it more than they do.

We take the position that the church member who plays cards during the week is not placing himself or herself in a position to command the confidence of the world. You may call the card party "rook," or "seven up," or "progressive euchre," "poker" or what not, the effect upon people who make no pretensions to religion is the same. We know, for we have heard men and women who are not Christians talk. The genuine Christian wants influence that he may use for good, and he should not do anything, even though he may think there is no harm in it, that destroys his influence. Satan is a great deceiver and by changing the name of a game he frequently catches the unwary, and gets folks to do the very identical thing that every one condemns.

Then, again, it is a terrible blow to the pastor to read in the papers or to hear some one say that his prominent members who are leaders in Sunday School, teachers therein and prominent in the missionary society are having card parties. And we wonder if it ever occurs to the card player as he faces his class on Sunday morning that his pupils may have some doubts in their minds as to his consistency and if he feels perfectly at ease. It seems to us that this still small voice speaks on such occasions.

We are not jumping on anybody, nor are we advising people what to do. That is their business, but we are free to confess that we do not like to publish accounts of card parties for more reasons than one, chief among them is the fact that we hate to put in print the names of prominent church members in connection with such things. Church member, you may condemn us for speaking thus plainly, but in your heart you know that we are right. Were it not for church members there would be no card parties. Ask your pastor. —Greenwood (S. C.) Daily Journal.

SYLVARENA.

It was my pleasure for the second time to labor with Pastor W. H. Evans and his Sylvarena church in a meeting which began on the fourth Sunday in July. This is one of the very best rural churches in the county. Brother Evans has been the pastor for five years and has done a splendid work, and has a large and secure place in the hearts of all the people, and it is a joy to labor with him.

In spite of the rains and intense heat, the people came every day in large crowds. There were thirteen bright young people converted and baptized, and several additions by

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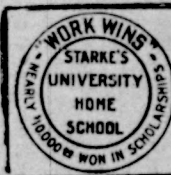
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letter. It was unusual, but no less refreshing for that, to see the joys of the Spirit so fill the hearts of the people as to break out in shouts. What a pity that such manifestations are so rare nowadays!

I am with Prother Evans and his Strong Hope church this week, and we are looking and laboring for another season of refreshing.

C. C. PUGH.

LAMBERT.

Some would consider this the most fertile field in the whole Delta for soul winning work. Our meeting was two weeks in terms of time, and unlimited in terms of eternity. Brother Harvey, who is welcome in all of his annual visits, preached two nights in the beginning. Then our Sunflower associational fifth Sunday meeting brought us further good preparation. Brother W. R. Cooper, now pastor at Sumner, gave joy to our hearts in a strong series of gospel sermons. The membership was increased fifty per cent. Six or more will be baptized Sunday night.

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 Sunflower—Webb church—Aug. 29.
 Chickasaw—Stonewall church—Aug. 31.
 Oxford—Bethel church—Sept. 5.
 Adoniram Judson—Center Hill church, 2 miles from Plantersville—Sept. 5.
 Columbus—Macon church—Sept. 6.
 Monroe County—Mt. Zion church—Sept. 7.
 Judson—Evergreen church—Sept. 12.
 Lebanon—Hattiesburg Immanuel church—Sept. 12.
 Gulf Coast—Gulfport Second church—Sept. 12.
 Chickasaw—Ecu church—Sept. 12.
 Mt. Pisgah—Pleasant Ridge—Sept. 16.
 Bethel—Bethel church—Sept. 16.
 Hoblochitto—White Sand church—Sept. 19.
 Tippah—Ashland church—Sept. 20.
 Pearl River—Kokomo church—Sept. 20.
 Bay Springs—Mossville church—Sept. 20.
 Calhoun—Sarepta church—Sept. 21.
 Jefferson Davis—Ebenezer church—Sept. 22.
 Red Creek—Sand Hill church—Sept. 23.
 Zion—New Hope church—Sept. 27.
 New Liberty—Good Hope church—Sept. 27.
 Pearl Leaf—New Hope church—Sept. 28.
 Walthall—Salem church—Sept. 29.
 Liberty—Antioch church—Sept. 29.
 Oktibbeha—Macedonia church—Sept. 30.
 Carey—Woodville church—Sept. 30.
 Chester—Clear Springs church—Sept. 30.
 Strong River—Pleasant Hill church—Oct. 3.
 Louisville—Morgan's Chapel church—Oct. 3.
 Kosciusko—Kosciusko church—Oct. 3.
 Aberdeen—Algoma church—Oct. 3.
 Yalobusha—Charleston church—Oct. 4.
 Coldwater—Senatobia church—Oct. 4.
 Mississippi—Concord church—Oct. 5.
 Central—Ulica church—Oct. 5.
 Lauderdale—New Hope church—Oct. 6.
 Magee's Creek—Line Creek church—Oct. 7.
 Copiah—Sardis church—Oct. 10.
 New Choctaw—Bethany church—Oct. 13.
 Lincoln County—New Prospect church—Oct. 13.
 Leaf River—Shady Grove church—Oct. 13.
 Lawrence County—New Hebron church—Oct. 13.

Tombigbee—Highland church—Oct. 14.
 Choctaw—Blackwater church—Oct. 14.
 Yazoo—Carrollton church—Oct. 17.
 Bogue Chitto—Friendship church—Oct. 18.
 Union—Hermanville church—Oct. 19.
 Trinity—Antioch church—Oct. 19.
 Rankin County—Dry Creek church—Oct. 19.
 Harmony—Good Hope church—Oct. 20.
 Hopewell—Pleasant Ridge church—Oct. 24.
 Deer Creek—Merigold church—Oct. 24.

We have received no minutes of the following associations and hence cannot give time and place of meeting:

Tallahala.
 Tishomingo.
 Jones County (a new association).
 Adoniram Judson (a new association).
 Will some brother please furnish data for these associations?
 Tishomingo—Tishomingo church, on the I. C. R. R.—Tuesday after second Sunday in Sept.

PREVENTION OF INFANTILE PARALYSIS.

To control the present epidemic of infantile paralysis, according to a statement issued by the United States Public Health Service today, the chain of infection between persons harboring germs of the disease and the well members of the community should be broken. Infantile paralysis is probably caused by a very minute organism found in the nasal, mouth and bowel discharges of those who have the disease or who are carriers of the germ without themselves suffering from the ailment. All of the steps in the spread of the infection are not known, but if this germ can be prevented from passing from the infected to the well person, the disease will cease.

Infantile paralysis is not a disease of recent origin. Sporadic or scattered cases have occurred throughout the country for many years, but it is only during the last decade that the infection has assumed epidemic proportions in the United States. The present epidemic in New York City, on account of its magnitude and virulence, has awakened the residents of many communities to the danger of the importation of the disease into their own midst. This danger is real, but if due precautions are exercised it is believed that the epidemic will subside.

The actual control of the present epidemic must be left to the city, state and federal health authorities.

These organizations will properly quarantine and care for affected persons, prescribe sanitary measures and limit as may be necessary the travel of individuals in order to protect neighboring districts from the infection. Individuals and communities, however, can do much toward their own protection.

Poliomyelitis is probably spread directly or indirectly, through the medium of infective secretions. Account must therefore be taken by communities of every means by which such secretions are disseminated. Promiscuous expectoration should be controlled. The common drinking cup affords a method for the interchange of material of this nature and should, therefore, be abolished. Rigid cleanliness of glasses and utensils at soda fountains, in saloons and other public places should be enforced. Flies, roaches and other vermin, by coming in contact with infective secretions, may possibly convey them to our food and thus directly bring about the development of disease. Therefore, eliminate insects. Street and house dust bear a definite relation to the spread of many infections and it is not unreasonable to presume that they may be a factor in the dissemination of infantile paralysis. Maintain strict cleanliness of streets, yards and alleys in order to prevent the breeding of insects and other vermin. See that all garbage and waste are properly cared for and collected at regular and frequent intervals. Guard all food supplies, especially milk and other perishable products. Digestive troubles of children arising from the ingestion of food of questionable quality may lower resistance. Assemblies of children in infected localities are to be discouraged, if not actually forbidden. While the above measures are in a sense general, and applicable to many epidemic diseases, their importance should not be overlooked.

Individual preventive measures may be thus summarized:

Summon a physician at once and immediately notify the health officer of the presence of the disease. If the disease is present in the community, medical aid should be sought whenever a child is sick, no matter how light the illness; many cases of infantile paralysis begin with a slight indisposition. Should the illness prove to be infantile paralysis, isolate the patient, place a competent person in charge, and reduce all communication with the sick room to a minimum. Hospital care is preferable, not only for the child, but in order to better safeguard against the spread of the disease. The sick room should be well ventilated and screened. Nasal and mouth secretions should be received in cloths, placed in a paper bag and burned. The clothing of the child, the bed linen, and the excretions should be disinfected in the same manner as for typhoid fever, that is, by boiling, the long continued application of 5% carbolic, or other well recognized disinfectant. The same is true for dishes and drinking vessels. Nurses should exercise the same precautions as regards cleanliness of hands in caring for infantile paralysis patients as for those afflicted with other infectious diseases.

A child may convey the disease to others even after a lapse of several

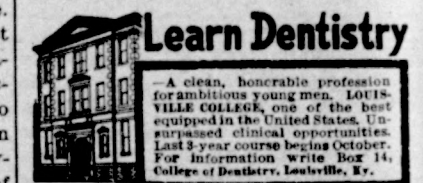


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weeks. For this reason quarantine should be maintained for a considerable period, usually from six to eight weeks, and the above precautions should be adhered to during this time. Disinfection of the room following recovery is advisable.



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NEWS IN THE CIRCLE

MARTIN BALL

Pastor W. R. Cooper, of Sumner, is aiding Pastor R. D. Stringer in a meeting this week. The prospect is excellent for a great meeting.

The church at Tullahoma, Tenn., has secured the services of Rev. P. Q. Cason, of Palatka, Fla., as pastor and he is now on the field.

Georgetown College, Ky., has elected Rev. C. W. Elsey, of Cynthia, Ky., teacher of Bible. The college belongs to the Baptists of Kentucky.

Pastor W. R. Cooper, of Sumner, aided Pastor J. A. Ousley in a meeting last week at Lambert. There were fifteen additions—seven by baptism.

The Baptist Courier presented its readers a beautiful issue last week. It was educational, containing the photos of many of the school buildings of the State.

Dr. R. L. Motley was given a cordial welcome by his church at Winchester, Ky. The building is modern in every respect, and the prospects are excellent for a successful pastorate.

The First church, Arcadia, Fla., has called to the pastorate Dr. Charles T. Alexander, of Columbia, Tenn. His decision is not yet announced. Dr. Alexander is a strong man and a fine pastor.

The meeting held last week by Pastor W. J. Derrick at Farrell, resulted in eight additions and the ordination of two deacons, W. C. McCaughan and L. C. Corley. The church was much revived.

The Sunflower Association will meet with the church at Webb, August 29, at three o'clock, p. m. Our State men, editor, Secretary Lawrence and others are cordially invited to attend.

Dr. W. B. Crumpton, so long secretary of missions in Alabama, divides the denomination into two classes—"backers" and "back-biters." He certainly hit it. Constructive and destructive.

Many of us are anxious to know how the board succeeded in raising the foreign mission debt. Let everybody know the facts. We, who are in the trenches, will work with better heart if we are kept posted.

Home Board Evangelist Reese has just closed a fine meeting with the church at Townley, Ala. There were forty-nine additions—thirty-nine by baptism. It is stated that this was the greatest meeting Townley ever had.

Rev. C. C. McDearman, of Tennessee, recently baptized fifteen into the fellowship of New Hope church, as a result of a recent meeting. He has been pastor of this church for forty-five years, and is as popular now as he has ever been.

The Flag states that B. F. Wallace, pastor at Pineville, La., has signed propositions for a two-days' debate on the mission question. The board

plan against the Gospel Mission plan. We are of the opinion that the debate will accomplish no good.

Dr. C. B. Waller, pastor of the First church, Asheville, N. C., says that the dispatches sent out concerning the flood in that section have been considerably overdrawn. Asheville is abundantly able to care for any tourists who may go there.

Rev. Fleetwood Ball, of Lexington, Tenn., recently assisted Pastor C. E. Azbill in a meeting with his church at Huron, Tenn. Many united with the church; in the number were three from the Campbellites. They can't hold out under gospel fire.

A brother Roshto, who writes much for the Baptist Flag, of Kentucky, takes peculiar delight in saying all kinds of hard things against the churches and preachers who cooperate in a convention, or appoint a committee to properly receive and handle mission money.

We are glad to see Editor E. J. A. McKinney ready always to defend the truth. He is reviewing Dr. A. T. Robertson's article, which appeared in the Seminary paper, "The Baptist World." Editor McKinney has the best of the argument so far.

Rev. W. M. Wright, who recently left the church at Camden, Ark., has been unanimously recalled, and has the matter under consideration. He was very popular at Camden and the church prospered under his ministry. The last week being the busiest.

It is stated that the First church, Knoxville, Tenn., Dr. Len G. Broughton, pastor, has voted to spend \$40,000 on its building, increasing the seating capacity to 1,500. The church is in every way showing its appreciation of his not going to Atlanta.

CHESTER.

We have just closed a very glorious meeting at Chester; it began on the 29th day of July and closed August third, Brother T. J. Latimer doing the preaching, greatly to the edification of the church. Eight young men and women were received upon a profession of faith and were baptized in the creek near W. L. Edwards'. Four were received by letter. Brother Latimer is truly a good minister according to the New Testament and he uses no high pressure methods for getting people to join the church; his sermons are pointed, convincing and orthodox; he denounces and hates sin, but never fails to bring the message of love to the sinner. The congregations were good, both day and night, and the behavior was good. The church was revived and much good was accomplished. Brother Latimer is loved by the members of our church. I do not like to miss a single sermon. I wish everybody could have heard the sermons preached at Chester—he knows exactly how to

preach. His time is filled for this year, but he told we he would give up some of the churches after this year; any one in need of a good preacher can write to him at Weir, Miss.

Yours in love,
J. R. W. FOSTER.

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HEIDELBERG.

We have closed our annual meeting at Heidelberg. We had a great meeting—great from many points of view; great from the standpoint of the great gospel, being preached in great clearness and great power; great from the standpoint of rejoicing; great rejoicing on the part of Christians; great from the standpoint of attendance and attention; great because God Almighty, our Father, and L. G. Gates, of Laurel, were with us. Brother Gates is a fearless preacher. We are to be at Clara next Sunday. Pray for us, please, that God may be with us.

Respectfully,
W. S. CULPEPPER.

ENON CHURCH.

Rev. J. J. Justice, former pastor now of Scottsboro, Ala., preached soul-stirring sermons. His coming had been expected with great interest and we were not disappointed. The meeting continued for seven days. Forty-seven were baptized and eleven added by letter and restoration. May God richly bless Brother Justice and send him to us again.

C. E. DUNAWAY,
Pastor.

KOSCIUSKO ASSOCIATION.


This body meets with the church at Kosciusko, Wednesday, October 4th, not on the 3rd as heretofore announced. It meets at 10 a. m., and trains arrive from Durant at 8

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W. A. ROPER,
Moderator.

MEETING AT LINE CREEK.

We have just closed a great meeting at Line Creek, lasting six days, the preaching being done by W. A. Sullivan. His preaching was sound and with power. There were twelve members added to the church—nine baptized and three by letter. The church was greatly revived; the singing was as good as ever heard, led by Brother D. Measels. Happy church and pastor.

D. W. MOULDER.

SOUTHEAST MISSISSIPPI.

I have been thinking ever since the storm that I would write about the conditions in Southeast Mississippi. Before the storm I never saw better prospects for crops. The two years preceding this one the crops were a failure on the account of droughts. The great storm that came to this part of the country on the 6th of July has practically ruined the crops for this year. The Baptist church here at Lucedale was so badly wrecked until we had to abandon it and go to the court house. The church at Shady Grove, five miles south of here, was blown down and the church at Rocky Creek, five miles east of here, is also badly wrecked, and a number of others off of their foundations, with the crops gone and damage otherwise. We are left in a serious condition about carrying on the work of the kingdom. It seems to the writer that if there

ever was a time that Southeast Mississippi needed help, it is now. We will leave here on the 15th of August to begin work in Pensacola, Fla. So far as we know, there will not be a resident pastor on the N. O. M. & C. Railroad from Hattiesburg to Mobile, Ala., and from Leakesville to the coast, and from here to Wiggins, and a large majority of the people are Baptists.

Brethren, I appeal to you as one who knows the condition of the people. We would be glad to have Dr. Lawrence or any who are interested in our Lord's work to visit Lucedale and the churches nearby, and bring an encouraging word to this people.

Yours in the work,

R. J. O'BRYAN.

Lucedale, Miss.

COLDWATER.

Since coming into Mississippi, I have been kept busy, and I rejoice in every opportunity to preach Jesus Christ. Mt. Zion church, at Independence, has just completed a ten days' meeting with several additions and a genuine awakening. The church is considering full-time work with their own pastor and pastorum. They have begun a weekly prayer meeting and the committee on full time is to report at our next conference. This is, beyond all possible doubt, one of the greatest fields for a stronghold of the "faith once for all delivered," in the broad South. May God show us His will, and give us grace to follow it.

Tomorrow, (the 6th) we begin a meeting at Coldwater, and that to be followed by another meeting at Ebenezer church, at Love. It will be my great joy and privilege to conduct them all, God willing. How we do need to stand like the mountains, with our faces "set as flint," for the orthodoxy of our doctrines and usage. The refusal of God's people to do their well-understood duty to "preach the gospel" is rapidly bringing on us a spiritual drowsiness that Satan, the "god of this world," is using to an alarming advantage. Let every regenerated son of God face his duty squarely, sincerely and triumphantly, and our Lord Jesus will soon come and transform us into His blessed likeness.

Yours in Him,

C. McKAY SMOCK.

Coldwater, Miss.

CARROLLTON.

Have just returned from Mt. Pisgah Baptist church, out ten miles from Carrollton, where I helped Rev. W. W. Muirhead in a six days' meeting which resulted in forty-five additions to the church by baptism and six by letter. It was the greatest meeting that I was ever in in all my life. People came by the hundreds, and began coming by six o'clock in the evening. God moved in mighty power upon the hearts of the people. The success of the meeting was largely due to personal work done by the people outside of the church.

GEO. F. BARTON.

SOME MEETINGS.

Moaks Creek begun Saturday before the second Sunday in July, Jesse L. Boyd, of Gloster, doing the preaching. The interest grew from the beginning to the close of the

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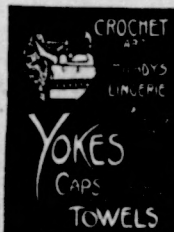
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meeting. Brother Boyd did some very fine preaching which resulted in the church being greatly revived and the baptism of four young men at the close of the meeting Thursday afternoon.

At Friendship we began Saturday before the third Sunday, Rev. I. H. Anding, of Summit, Miss., preaching the gospel with power and effectiveness, resulting in eight conversions and a great spiritual awakening of the church. Owing to the rains, the meeting closed on Thursday, the baptizing being deferred.

We began at Gum Grove on Saturday before the fourth Sunday in July, Rev. S. A. Williams doing the preaching. The interest grew daily and we were sorry to close Thursday when it seemed just ready to have begun. Twelve were baptized and the church greatly revived.

W. R. JOHNSON, Pastor.

THE UNCONVERTED CHURCH MEMBER.

Young people are joining the church in steadily increasing numbers. The Sunday School and B. Y. P. U. are not keeping pace. A converted soul does not easily take up the Christian life and stands in need of all the assistance that may be had. A great deal of time is given to

preaching to those out of the church but very little to those already in it.

It seems that the conclusion is that all church members are saved and need no further attention. Many trials could be lightened and the way made clearer for the young child of God if those more experienced would point out the way and support the first steps in it with loving sympathy and cheer. And then there are those in the church who are not children of God at all, but have a delusion which they hug closely to the exclusion of salvation.

Churches were organized for the support and development of the saved as well as the salvation of the lost.

LAYMAN.

BEULAH MEETING.

This church is at Polkville. The meeting continued a week, beginning the fourth Sunday in July. Rev. J. C. Parker, of Laurel, preached the gospel without high pressure methods, but with great power. The church was greatly strengthened and revived. Twenty joined the church—seventeen for baptism, two restored, two by letter. Brother Parker has a warm place in our hearts and was invited back for next year. The church and pastor are happy.

D. W. MOULDER.